A CLOUD OF WITNESSES; OR, THE Sufferers Mirrour,

Made up of

The SWANLIKE-SONGS, and other CHOICE PASSAGES of several MARTYRS and CONFESSORS to the end of the Sixteenth Century, in their Treatises, Speeches, Letters, Prayers, *&c.* in their Prisons, or Exiles; at the Bar, or Stake, *&c.*

Collected out of

The Ecclesiastical Histories of { *Eusebius*, *Fox*, *Fuller*, *Petrie*, *Clark*, *Scotland*,

And Mr. *Samuel Ward*'s Life of Faith in Death; exemplified in *the living speeches of dying Christians*, and Alphabetically disposed.

By *T. M.* M.A.

The third and last Part.

Psal. 50. 5. *Gather my Saints together unto me, &c.*

Job 5. 1. ——— *To which of the Saints wilt thou turn?*

Rom. 15. 4. *Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort in the Scriptures might have hope.*

London, Printed for the Author, and are to be sold by *Robert Boulter*. 1665.

The Epiſtle *to the* Reader.

Chriſtian *Reader*,

THis *Collection* is peculiarly made for thee; for it is the *Sufferer*'s *Mirrour*: and if thou art a *Chriſtian* indeed, thou art a *ſufferer*: yea a *Martyr*.* Though all Chriſtians do not *die Martyrs* at a Stake; yet every true Chriſtian hath *a ſpirit of Martyrdome*, as one calls an heart prepared to ſuffer even to the utmoſt for *Jeſus Chriſt*. I have now finiſhed an *Alphabet* for thee, concerning which I may, without boaſting, make uſe of the words of a late neat Writer. If to be ſhort will pleaſe thee, her's *brevity*; if change will pleaſe, here's *variety*; if profit will pleaſe, I dare ſay it ſhall be thy fault, if thou be not *the better for't*. The ſeaſonable

* *Quicunq; Servatoris mandata exequuntur, in unaquâq; actione ſunt Martyres, &c.* Clem. Alex. Strom. *quem citat Dr.* Rous. *in* Mel. Patr p. 23. 8.

uſefulneſs of this *Alphabet* hath been already hinted in the *Preface* to the firſt Part, and in the *Epiſtles* of my worthy Friends before the firſt and ſecond Part: yet give me leave once more to *perſwade* thee unto, and to *direct* thee in the taking out ſome of the chief *leſſons*, which this *Alphabet* teacheth.

1. *Leſſon.* I. *Learn hereby to dread Apoſtacy.* Here thou maiſt ſee that Apoſtates do not onely loſe more than they gain by Apoſtaſie; but they ſuffer worſe, than they ſhould for holding on in the wayes of Chriſt: they do not only *withdraw to everlaſting perdition*; but *bring upon themſelves* (in this world) *ſwift deſtruction*. How dearly did recanting coſt ſome of theſe Worthies! They tell us, that till they had recanted their recantings, they were in an hell upon earth: their conſciences were worſe tormentors than their perſecutors could be. What the *Poet* ſaid of *envy*, may be applyed to an *accuſing conſcience*.

Hebr. 10. 39.

2 *Pet.* 2. 1.

Si-

——Siculi non invenere tyranni
Tormentum majus.——
Ne're did the fiercest Tyrant
Invent a greater torment.

Hor. Ep. l. 1. Ep. 2.

It is true, all Apostates have not *torturing* consciences; but then they have *seared* consciences, which are much worse. O that all, that may be brought to the trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment, and banishment, and all manner of tortures, yea and of death it self, would therefore be wise, and learn to dread Apostasie more than the bloodiest tormenting persecutors. *Remember Lots wife.*

Indignantis Dei major hæc plaga est. Sypr. Serm. 5. de lapsis.

I have known many Apostates (said Bishop *Latimer*, in a Sermon before K. *Edward the 6th*) but I never knew but one, that proved a sinner, and yet repented in.

II. *Learn hereby to prevent Apostacy, even in the hour of temptation.* These Worthies acquaint us how they were kept from Apostacy in such an hour. They *knew* the *present truths*, and were fully *satisfied* that they were of *divine Revelation*; so that though some of them could not *dispute* for them, they could *die* for them, They had an unalterable and invincible *re-*

II Lesson.

ſolution to own thoſe truths of Chriſt, and not to deny his Name, whatever it ſhould coſt them. Theſe *witneſſes* were *reſolute*; but it was *through faith* in Gods promiſes of the ſpirits aſsiſtance, and not in their own ſtrength. Their *hearts* were *ſet* upon *Chriſt*, and his *truths*: they were their *love* and *joy*, *ſweeter* to them then *name*, *liberty*, *friends*, *relations*, *livelihood*, yea than *life* it ſelf. Theſe held a good *conſcience*, that they might hold *faith*. In a word, they were *praying* ſouls, they were much in calling upon God, who was *able to eſtabliſh them*, and God was their *prayer-hearing-God*.

2 Tim. 1. 19.

O that the Lord would help us to write after theſe Copies! If we be in the *dark*, as to the *preſent truths*, we ſhall *ſtumble* and *fall*. If we be not ſatisfied that ſuch Doctrines are come unto us from God (as the word for the preſent truth *ſignifies, and is elſewhere ſo tranſlated (*) we will not perſevere in the owning of them: we

* Τῇ παρούσῃ ἀληθείᾳ. 2 Pet. 1. 12.

(*) Τὸ εὐαγγέλιον τὸ παρ' ὑμῖν, The Goſpel that is come unto you. Col. 1. 5, 6.

ſhall

shall continue onely in the things that we are assured of. (a) If we be not *resolved spiritual Seamen*, upon the sight of a *black lowring sky*, we will cry out, *O back again, back again*, &c. If we resolve in our own strength, presuming on the firmness of our own purposes and resolutions, it is very probable we shall be so many *Pendletons*. Love is of an uniting nature, it makes the soul of him that loves, to cleave close to the object beloved. If our Ship be full of leaks, Ship and Lading will most likely be lost. The holiest Men have ever been the stoutest Martyrs. Fail not to pray, *that your faith fail not*, and that he who is only able to establish us, *would uphold us with his princely spirit.*

(a) 2 *Tim.* 3. 14.

1 *Sam.* 18. 1.

Prov. 28. 1.

Luke 22. 32.

Ps. 51. 12.

III. *Learn hereby to be fear-less of any sufferings for Christ, yea to be ambitious and covetous even of Martyrdome for his sake.* Here we see that the *cruellest* torments, that can be invented by the wit of Man, are not *insupportable*; yea

III. *Lesson.*

Heb. 10. 34. 2 Cor. 7. 4. Rom. 5. 3.

that they may be born, not only *patiently*, but *rejoycingly*, with *exceeding joy*, with *boasting* and *exultation*. If any kind of sufferings for Christ be *dreadful* and *terrible* to us; yea, if the worst of sufferings for his sake be not *rejoyced* in, yea *glorified* in, sure we want the *hearts* and *eyes* of these *Worthies*: We want their *hearts*. Their hearts were more in love with Christ, and his truths, than ours are. Their *love* was *stronger* than *death* it self. *No waters could quench it*. We want their *eyes*. We do not look upon such sufferings with the same eyes, with which they did look upon them. They looked upon them with an eye of *faith*, and so reckoned the *heaviest* cross of Christ *light*; the *longest* sufferings *momentary*; the *bittrest* cups *sweet*: and miseries are *heavy*, or *light*, *long* or *short*, *bitter* or *sweet*, as we *reckon* of them. They saw that the *blood* of the Martyrs was the *seed* of the Church: they tasted *peculiar* consolations; they

Magis damnati, quam absoluti gaudentes. Tert.

Levis est dolor, si nihil opinio adjecerit. Senec.

Sanguine fundata est ecclesia, sanguine crevit: Professus est Maulius divinas Martyrum consolationes sensisse.

tell

tell us the more *bitterer* their sufferings were, the *sweeter* was the word of God to their souls: the *greater* their trialls, the *clearer* their evidences of their right and title to glory: their minds were so taken with the things *not seen*, that they had little thought, or sense of the things that are *seen*: the *suddener* their death would be, the *speedier* and *swifter* would be their passage unto glory. O that the Apostles *riddle* may be our *motto* and *symbal*: *as sorrowful, yet alwayes rejoycing*. Nothing doth more *please* his Majesty, *honour* his Name, *promote* his Gospel, *establish* believers, *encourage* coming-transgressors, and *baffle* Satan, than rejoycing in suffering for Christ to the uttermost.

2 Thes. 1. 6. Matth. 5. 10. *Nil crus sentit in nervo, cum animus in cœlo est.* Tertul. 2 Cor. 4. 18. 2 Cor. 6. 10.

IV. *Learn hereby to love your enemies, to bless them that curse you, to do good to them that hate you, and to pray for them that despitefully use you, and persecute you*: as we are commanded, and perswaded by our Lord, by several

IV. Lesson. Matth. 5. 44, 45, 46, 47, 48.

ral cogent arguments. It is true, thus to love enemies is an high degree of Christian *perfection*; but yet only such, as *all the children of God* do in some measure attain unto, though *none but Gods children* can attain thereunto. Let none say, that they cannot be thus perfect. What *means* had these *Worthies* for attaining this pitch of Christian perfection, that we have not? what *hinderances* have we, that they had not? was not *Satan*, the *World*, and the *Flesh*, as great enemies to, and hinderances of their loving their enemies, as they are unto us of our loving our enemies? Have not we as good *weapons* to fight against these enemies, as ever they had? we have *the Armour of God*: Had they any *better Armour*? Certainly *the grace of God is as sufficient for us, as for them.*

There are two reasons why we should pray for our persecutors, (1) Because our Prayers may be a means to convert them. (2) Because they do us good, though against their will: they shall increase our reward. *Watson on the Beatitudes. p. 362.*

V. *Learn hereby so to suffer; to suffer so meekly, so quietly, so peaceably, so patiently, &c. as to convince the World that loyalty, and some Non-conformity are not inconsist-*

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inconsistent. It is no new slander against the true *Religion*, to lay the promoting of Sedition & Rebellion to its charge, as appears in *Haman's* Oration against the People of God, and in the pestilent letter, which *Rehum* and *Shimsay* wrote against the *Jews*, and sent to the King *Artaxerxes*. Even Christ himself was accused and condemned as an enemy to *Cæsar*, and a mover of Sedition. It is true, they are *ignorant* and *foolish* Men, that thus calumniate Christianity; but yet *it is the will of God, that with well doing, we put to silence the ignorance of* such *foolish men. Submit your selves therefore to every ordinance of Man for the Lords sake, whether it be to the King, as supream*, &c. We must indeed be *Non-conformists to the World*; but we must look to it that we be *Loyal Non-conformists*. *We must needs be subject*. We must be *subject*, even when we cannot be *obedient*. *Obedience* respects the Higher Powers *Commands*, which may not be obeyed,

Est. 3. 8. *Ezra* 4. 11. 1 *Pet.* 2. 13, 15. *Rom.* 12. 2. *Rom.* 13. 5. Ἀναγκὴ ὑποτάσσεσθαι. *Acts* 5. 20. *Hos.* 5. 11.

Act. 5.20. Hos. 5.11. ed, when unlawful things are required: But *subjection* respects the *Authority*, which is the image of God, and must not be resisted, though those, that have their Authority from God, command unlawful things. Many such *Loyal-Non-conformists* we may find among these Worthies: They durst not resist, or rebel, but willingly and cheerfully yielded up their Bodies to the Powers that were over them, even to be burnt at their command; and yet they still protested against the Idolatrous Doctrine and Worship, then established by Law. It is a notable passage in a true *Catholick*. If we had (saith he) well learnt the *Doctrine* and *Example* of *our* Lord, and made it *our work* to *love all*, and to *do good to all*, and *hurt to none*, and with *meekness* and *patience* to let any hurt us, rather than do any thing for our own defence, which is *against* the *law of love*, we should see that Christianity would *better thrive*, when it would be *better*

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underſtood by the *practiſe* of Profeſſors.

6. Laſtly, *Learn hereby to ſatisfie your ſelves and others againſt Popery.* Sure that Religion that thirſts for blood, that makes men cruel and bloody Perſecutors, that puts men upon butchering Chriſtians by hundreds, yea thouſands, is not the Religion of the merciful Prince of Peace, but of the Father of Malice. Enough may be found in this Collection to make us upon this account to loath and abhor ſuch a Religion. VI. *Leſſon.*

But I detain thee too long from looking into thy *Mirrour*, and learning thereby (better then I can teach thee) to *dreſs* thy Soul better under thy preſent ſufferings, and to *fit* thy ſelf for far worſe. And yet I muſt detain thee a little longer, to read a ſhort *Apology* for this undertaking.

If it be ſaid by any, That *hereby excellent Writings are diſmembred*:

I ſhall onely ask ſuch (as another hath

Such a Book Dr. Tailor thought worth the giving his Son, as his laſt legacy; for at parting he gave him a Latine Book, containing the notable ſayings of the Martyrs. Fox, *Vol.* 3. *pag.* 175. *V. Ep. ad lect. D. R. in Mel. Patrum.*

hath done in a like case) whence had they this objection? *Is is not one of the off-springs of the rich* Glutton, *who denied crums to hunger-bitten* Lazarus?

If it be said, That *passages, as good as, if not better, then any taken notice of in this Collection, are omitted*:

I must needs say (as the same worthy Collector hath done) that though I here intended to *transcribe* Books, I intended to *select* the best passages out of those I have had by me, since this Collection was undertaken: And if thou thinkest I have mist of my aim, possibly others may not think so; for *as many men, so many minds*: And therefore passages to *divers* pallats may relish *diversly*. Sure the undertaking is as difficult, as to single out the *best grains* out of an *heap* of *good Wheat*. Besides, are not these passages, here taken notice of, so good, that it is pity that the many poor Christians, whom God is calling to suffer for his sake, should be without those supposed

better passages, and these too?

If it be said, That *there are many ordinary Passages here inserted, that might have been omitted:*

I cannot but apply the same Gollectors answer; That it is no wonder, if there be a difference in the Passages here collected, as to the excellency & usefulness, seeing they were spoke or writ by such different persons, *who had such different Gifts, though the same Spirit:* But yet there is somewhat more then ordinary in the most ordinary passages; for all these Witnesses spoke and wrote from experience, from the heart, and not by rote, and *experimental; heart passages are emphatical passages.*

I shall Apologize no farther, lest this Apology needs another Apology: But shall conclude with making the late learned Provost of *Eatons* fourth reason for his excellent Collection, the matter of my wishes as to this Collection. *O that these Passages, as so many*

sparks

Sparks from Heaven, collected thus together, may not onely afford light to understandings, but warmth to hearts! O that the first love, the love that was so hot in these Ancient Worthies, may be so applied by the Holy Ghost to the freezing love of this last Age, that our cold love may receive heat, vigour, and life from their heat, as the dead Child did from the living Prophet.

Farewell.

Swan-

Swan-like SONGS.

The Third Part.

S.

Sampal.

THomas *Sampal*, being offer'd a Pardon in the midſt of the Fire, ſaid, O now, that I am thus far on my Journey, hinder me not from finiſhing my Race. *See the Mirrour of Martyrs, pag. 309.*

Samuel.

Mr. *Robert Samuel*, a *Suffolk-Miniſter*, when he was put out of his Place, would not give over the Care of his Flock, but taught them privately, when he could not be ſuffered ſo to do openly. Fox, *Vol.* 3. *Pag.* 413.

From *Ipſwich* Goal he was removed to *Norwich*, where, at his firſt coming, he was kept in a ſtrait Priſon, chained bolt upright to a great Poſt, in ſuch ſort, that ſtanding onely on Tip-toe, he was fain to ſtay up the whole weight of his body thereby, without meat or drink, having onely every day two or three mouthfuls of Bread, and three ſpoonfuls of water, ſo that oftentimes he would have drunk his own water; but his Body was ſo dried up with long emptineſs, that he was not able to make one drop of water. *Pag.* 414.

When he came forth to be burned, he declared, that after he had pined with hunger two or three dayes together, he then fell into a sleep, as it were one in a slumber; at which time, one clad all in white, seemed to stand before him, ministring comfort to him, with these words; *Samuel, Samuel,* Be of good chear, and take a good heart unto thee; for after this day, shalt thou never be either hungry or thirsty; which accordingly came to pass. And this he declared, as he said, that all men might behold the wonderful Works of God. Many more like matters, concerning the great comfort he had from Christ in his afflictions, I could utter (said he) but that shamefastnes and modesty will not suffer me. He told also of three Ladders, which he saw in his sleep, set up towards Heaven; of the which, there was one somewhat longer then the rest; but yet at length they became one, joyning (as it were) all three together. This (saith Mr. *Fox*) was a forewarning of his own Martyrdom first, and a little of two more good women in that Town. He suffered, *August* 31. 1555. It was reported by some present, that they saw his Body in burning, shine as bright and white, as new tried silver.

Pag. 415. *Eccles.* 9. In a Letter of his ------ A man knoweth not his time; but as the Fish is taken with the Angle, and as the Birds are caught with a Snare, even so are men caught and taken in the perillous time, when it *Ezek.* 7. cometh upon them. The time cometh, the day *Eccles.* 4. draweth near. Better it were to die, then to live, and see the miserable works which are done under the Sun: Such suddain and strange Mutations, such hainous, woful, and lamentable Divisions so fast approach, and none, or very few, throughly repent.

Alas for this sinful Nation! a People of great Iniquity, and Seed of ungraciousnes, corrupting their

their wayes: *They have forsaken the Lord, they have provoked the Holy One of* Israel *to anger, and are gone backward*, Isa. 4. Who now liveth not in such security and rest, as though all dangers were clean overpast? Who now blindeth and buffeteth not Christ, with seest me, and seest me not? Yea, who now liveth not in such worldly pleasures and joyes, wholly seeking the world, providing and craftily shifting for all Carnal Appetites, as though sin were clean forgotten, overthrown, and devoured: Like Hoggish *Gergesites*, now are we more afraid and ashamed of *Christ our Messias*, fearing the loss of our Pigs, I mean, our transitory goods, *&c.* then of a Legion of Devils, seducing and driving us from hearing, reading, and believing Christ, Gods Eternal Son, and his Holy Word, the power to save our souls, unto vanities, lies, and fables, and to this bewitching world. Oh perilous abundance of Goods! too much fulness of meats and quietness, which destroyed, with so many Souls, *Sodom* and *Gomorrah*. ---- What made the covetous young man so loth to follow Christ? ----- Wo be to these illusions of the world, Baits of Perdition, Hooks of the Devil, which have so shamefully deceived and seduced so many from the right path unto the Lord, into the high-ways of Confusion and everlasting Perdition. We might now deservedly (dear Christians) lament and bewail our heavy state, and miserable condition, *&c.* But that we find in Gods sacred Book, that God hath reserved a Remnant in all Ages, whom he polished with divers Troubles, and yet that will in no wise halt between God and *Baal*; for God verily abhorreth two men in one. He cannot away with them, that are between both, but casteth them away as a filthy Vomit. Christ will not part spoil with his mortal Enemy the Devil. He will

Mat. 8.

Mat. 1

have all, or loſe all. He will not permit the Devil to have the ſervice of the body, and he to ſtand contented with the heart and mind; but he will be
1 *Cor.*6. glorified both in your Bodies, and in your Spirits, which are his; for he hath made, bought, and
1 *Pet.*1. dearly paid for all, with his own precious bloud, *&c.* Now what harm, I pray you, or what loſs ſuſtain you by this? Why are ye, O vain men, more afraid of Jeſus, your gentle Saviour, and his Goſpel of Salvation, then of a Legion of cruel Devils, going about with falſe deluſions utterly to deſtroy you, both Bodies and Souls? Think you to be more ſure, then under your Captain Chriſt? Do you promiſe your ſelves to be more quiet in Satans Service, then in Chriſts Religion? Eſteem you more theſe tranſitory and pernicious pleaſures, then God and all his heavenly Treaſures? Oh palpable darkneſs! oh horrible madneſs, and wilful blindneſs without compariſon, too much to be ſuffered any longer! O miſerable and brainleſs ſouls, which would for fooliſh pleaſures and ſlippery wealth, loſe the royal Kingdome and permanent joyes of God, with the everlaſting glory, which he hath prepared for them that love him, and renounce the world. The
*Cor.*4. children of the world live in pleaſure and wealth;
hn 12. and the Devil, who is their god, and the *Prince of this world*, keepeth their wealth which is proper unto them, and letteth them enjoy it: but let us, who be of Chriſt, ſeek for heavenly things, which, by Gods promiſe and mercy in Chriſt, ſhall be pe-
*g.*416. culiar to us. Let (I ſay) the *Cretians*, *Epicures*, and
al. 58. ſuch other beaſtly *Belials* and carnal people mind ſenſual things; yet ſhall they once (as the Kingly Prophet ſaith) run about the City of God, to and fro, howling like Dogs, deſiring one ſcrap of the joyes of Gods Elect; but all too late, as the rich

Glut-

Glutton did. Let us therefore mind ſpiritual and celeſtial things. We muſt be here (ſaith *Paul*) not as Inhabiters, and Home-dwellers, but as Strangers; not as Strangers onely, but as painful Souldiers, appointed by our Governour to fight againſt the Governour of the darkneſs of this world, *againſt ſpiritual wickedneſſes in high places*. The time is come, we muſt to it. *Judgement muſt begin at the Houſe of God*. Began they not firſt with the green and ſappy Tree? And what followed then on the dry Branches? *Jeremiah*, ſpeaking in the Name of God, ſaith, *In the City, wherein my Name is invocate, will I begin to puniſh; but as for you (meaning the wicked) ſhall you be as Innocents, and not once touched? Nay, the dregs of Gods wrath are reſerved for you*; but Gods Houſhold ſhall drink the flower of the Cup of his mercy. And therefore let us ſay with *Ezekias*, Play the men, and ſhrink not: let us comfort our ſelves; for the Lord is with us our Helper, and fighteth for us. The Lord is with you (ſaith he) while you be with him; and when you ſeek him, he will; but if you forſake him, he will forſake you.---- *What if the earthly Houſe of this our habitation* (Paul meaning the body) *be deſtroyed? We know aſſuredly we ſhall have a building of God, not made with hands, eterna' in the Heaven:* with ſuch joyes, as Faith taketh not, Hope toucheth not, and Charity apprehendeth not. They paſs all deſires and wiſhes. Gotten they may be by Chriſt. Eſteemed enough they cannot be. The more perſecution the Word of God bringeth, the more felicity and greater joy abideth in Heaven. The worldly peace, idle eaſe, wealthy pleaſure, and this preſent and pleaſant tranſitory life and felicity, which the ungodly fooliſhly imagine to procure unto themſelves by perſecuting and thruſting away the Goſpel, ſhall

Luke 16. *Col.* 3. *Heb.* 13. *John* 7. *Epheſ.* 5. 1 *Pet.* 4. *Jer.* 25. 2 *Cor.* 5.

turn to their own trouble, to horrible destructions and mutations of Realms and Countreys, and after this life, if they repent not, to their eternal damnation. ---- Let us therefore (good Christians) be constant in obeying God, rather then man; for although they slay our bodies (yea rather our deadly enemies) for Gods truth; yet they cannot do it, but by Gods good will, to his praise and honour, and to our eternal joy and happiness; for our blood, shed for the Gospel, shall preach it with more fruit, and greater furtherance, then did our mouths, lives, and writings, as did the blood of *Abel*, *Stephen*, &c. These are the dayes of vengeance, *&c.* And surely it shall be no less then an huge storm of evils, that shall come upon us, because that a long, cursed, obstinate maliciousness hath gone before, crying in the ears of the Lord of Hosts, ---- *Thou hast* (O England) *kindled the fire of Gods wrath, and hest stirred up the coals; for thou west once enlightned, and hadst tested of the heavenly Gift*, &c. *Alas! O* England, *thou knewest thy Lord and Masters will, but didst nothing thereafter; thou must therefore be beaten with many stripes, and walk on the hot flame of thine own fire, and in the coals that thou hast kindled.---- Alas! and weal away that ever we sinned so sore. Wo worth all abominations and wickedness: wo worth cloked hypocrisie: wo worth our carnal liberty: wo worth our most cursed idolatry; for because of these things (saith the Lord) ye shall perish with sword, hunger, and pestilence.* ---- 'Rejoyce, ye Christian afflicted Brethren; for they cannot take our souls 'and bodies out of the hands of the Almighty, 'which be kept as in the bosome of our most sweet 'and loving Father: And if we abide fast in Christ, 'and turn not away, like Weather-cocks, surely 'we shall live for ever. --- *I give them* (saith Christ)

Luke 2.

Pag. 417. *Mat.* 10. *John* 10.

'ever-

'*everlasting fire, and none shall pull them out of my*
'*hands*. Not this flattering world, with all its vain
'pleasures; nor any Tyrant with his great threats
'and stout brags can once move them out of the
'way of eternal life. ---- God is on our side, and
fighteth for us: he suffereth, he smarteth, and is af-
flicted with us. As the world can do nothing against
his might, either in taking away or diminishing of
his glory, or putting him from his celestial Throne,
so can it not harm, or hurt any one of his children
without his good will; for we are members of his
body, out of his flesh, and of his bones, and as dear
to him as the apple of his eye. ---- Let not the vain
fantasies and dreams of men, the foolish gauds and
toyes of the world, nor the crafty delusions of the
Devil, drive and separate us from our hope of the
Crown of Righteousness, that is laid up in store
for us against the last day. *O that happy and merry*
last day, I mean to the faithful, when Christ by his Co-
venant shall grant and give to them that overcome, and
keep his words to the end, that they may ascend and sit in
Seat with him, as he hath ascended, and sitteth on Throne
with his Father. The same body and soul, that now
is with Christ afflicted, shall then be with Christ
glorified: now in the Butchers hands as Sheep ap-
pointed to die, then sitting at Gods Table with
Christ in his Kingdome, as Gods honourable and
dear Children: where we shall have for earthly
poverty, heavenly riches; for hunger and thirst,
saturity of the pleasant presence of the glory of
God; for sorrows, troubles, and cold irons, celestial
joyes, and the company of Angels; and for a bodi-
ly death, life eternal. Oh happy souls! O precious
death, and evermore blessed, right dear in the
eyes of God! To you the Spring of the Lord shall
ever be flourishing. Then (as saith *Isaiah*) *the re-*

deemed shall return and come again in Sion, *praising the Lord, and eternal mercies shall be over their heads: they shall obtain mirth and solace: sorrow and woe shall be utterly vanquished. Yea, I am he (saith the Lord) that in all things giveth you everlasting consolation.* ----

In his Letter to the Christian Congregation. ---Considering with my self these perillous times, the unconstant state of man, the decay of Faith, the sinister report, & false slander of Gods most holy Word, my Conscience constrains me to acknowledge my Faith with meekness and fear, *that when they backbite us as evil doers, they may be ashamed*, &c. 1 Pet. 3. As touching my Doctrine, *&c.* God I take to record, my own Conscience and Auditory know, that I taught not any other thing willingly, then I received of the holy *Patriarks*, *Prophets*, *Christ*, and his *Apostles*. It were not onely sin, but the part of a cursed Miscreant to deny, bely, or betray the innocency of that heavenly Doctrine, or to be ashamed to confess, and stand in defence of the same, seeing Christ planted it with his most precious blood, and all good men have more esteemed the true and infallible Word of God, then all this transitory World, or their own mortal lives: And I believe this Doctrine of the *Patriarks*, *Prophets*, *Christ*, and his *Apostles*, to be sufficient, and absolutely perfect to instruct me, and all the holy Church, in our duties towards God, the Magistrates and our Neighbours. ---- Thus am I assured and fully perswaded, and on this Rock have I builded by Gods grace my dwelling and resting place for body and soul, life and death: And thus I commit my Cause unto Christ, the righteous Judge, who will another day judge these debates and controversies; whom I humbly beseech to cast his tender and merciful eyes upon the afflict-

Fag. 419.

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ed and ruinous Churches, and shortly to reduce
them into a godly and perpetual concord. Thus
do I believe, and this is my Faith and understand-
ing in *Christ* my *Saviour*, and his true and holy
Religion. And this whosoever is ashamed to do
among this adulterous and sinful generation, of
him shall the Son of man be ashamed, when he *Mark* 8.
cometh in the glory of his Father, with the holy
Angels.

R. S.

Sanctus.

Sanctus, when he had couragiously endured more torments, then the nature of man could bear, at what time the wicked hoped to have heard him utter some blasphemous word, because of the intollerableness of his torments, he so firmly resisted them, that he would not tell them his own name, nor the name of his City or Countrey, nor whether he was a Freeman or a Servant: but unto every question that was asked him, he answered in the Latine Tongue, *Christianus sum*, I am a Christian. This he professed was his Name, *Countrey*, *Kindred*, and all: neither could the *Heathens* get another word from him. Euseb. *Eccl. Hist. Gr. & Lat.* p. 157, 158.

Sands.

When Dr. *Edwin Sands* (then *Vice-Chancellour* of *Cambridge*) was desired to preach before the *Duke* of *Northumberland*, then come thither with an Army to proclaim Lady *Jane* Queen after King *Edward*'s death, he had but a dayes warning. He rose next morning *Though he had no voice sounding in his ears, as St.* Augustine *had*, tolle & lege, *yet a strong fancy enclined him to fix on the first words he beheld*, viz. Josh. 1. 16, 17, 18. *A fit Text indeed for him, as in the event it proved, to whom it occasioned much sanctified affliction. However, so wisely and warily he handled the words, that his enemies got not so full advantage against him, as they expected.* Fuller's *Hist. of Camb: pag.* 131. Fox, *Vol.* 3. *pag.* 938.

UMI

morning at three, took his Bible in his hand; and after that he had prayed a good ſpace, he ſhut his eyes, and holding his Bible before him, earneſtly prayed to God, that it might fall open, where a moſt fit Text ſhould be for him to treat of. The Bible fell open upon the firſt Chapter of *Joſhua, verſ.* 16,17,18. *And they anſwered* Joſhua, *ſaying, All that thou commandeſt us, we will do, and whitherſoever thou ſendeſt us, we will go. According as we hearkned unto* Moſes *in all things, ſo will we hearken unto thee: onely the Lord thy God be with thee, as he was with* Moſes. *Whoſoever he be that doth rebell againſt thy commandment, and will not hearken unto thy words in all that thou commandeſt him, he ſhall be put to death; onely be ſtrong, and of a good courage.*

When the *Duke* had ſubmitted to Queen *Mary*, and returning to *Cambridge*, ſent for Dr. *Sands* to proclaim her, telling him ſhe was a merciful woman, and he hoped for a general Pardon: Dr. *Sands* anſwered, my life is not dear unto me, neither have I done, or ſaid any thing, that troubleth my conſcience. --- I have not ſpoken (he means in his Sermon) further then the Word of God, and the Laws of the Land do warrant me, come of me what God will: But be aſſured, you ſhall never eſcape death; for if ſhe would ſave you, thoſe that now ſhall rule will kill you.

Pag. 939. When he was taken Priſoner, Mr. *Mildmay* telling him, That he marvelled that a learned man would ſpeak ſo unadviſedly againſt ſo good a *Prince*, and wilfully run into ſuch danger: He anſwered, I ſhall not be aſhamed of Bands; but if I could do as Mr. *Mildmay* can, I needed not to fear Bands; for he came down in pay againſt Queen *Mary*, and armed in the Field, and now he returneth in pay for Q. *Mary*: before a Traitor, now a great Friend.

cannot with one mouth blow hot and cold after his ſort.

When he was brought into *London* at *Biſhops-gate*, a Woman hurling a ſtone at him, and hitting him; he mildly ſaid, Woman, God forgive it thee. The truth is, that journey and evil intreaty ſo mortified him, that he was more ready to die, then to live.

In *Tower-ſtreet* to a Gentlewoman that rebuked another for railing at him, he ſaid, Good Gentlewoman, God be thy comfort, and give thee ſtrength to ſtand in Gods Cauſe even to the end.

After he had been ſome weeks in the Tower, one came to him on the *Queens Coronation*-day, and told him, That there was ſuch a ſtir in the Tower, that neither Gates, Doors, nor Priſoners were looked to that day, and therefore adviſed him to take his Cloak, Hat, and Rapier, and get him gone, *&c.* But he refuſed the offer, ſaying, I know no juſt cauſe, why I ſhould be in Priſon; and thus to do were to make my ſelf guilty. I will expect Gods good Will; yet muſt I think my ſelf much bounden unto you.

Whilſt he and Mr. *Bradford* were Priſoners in the Tower, *Bowler* their *Jaylor* was their Son begotten in bonds.

When he was removed out of the Tower into the *Marſhalſey*, upon the peoples praying to God to comfort him, and to ſtrengthen him in the Truth, the Keeper of the *Marſhalſey* walking with him, ſaid unto him, I perceive the vain people would ſet you forward to the fire: but you will be as vain as they, if you being a young man will ſtand in your own conceit, and prefer your own knowledge before the judgment of ſo many worthy *Prelates*, &c. If you ſo do, you ſhall find me a ſtrait

ſtrait Keeper, &c. Dr. *Sands* anſwered, I know m
years young, and my Learning ſmall. It is enoug
to know *Chriſt* crucified: and he hath learned no
thing, that ſeeth not the great blaſphemy, that is i
Popery. I will yield unto God, but not unto
man. I have read in the Scripture of many godly
and courteous Keepers. God may make you one
If not, I hope he will give me ſtrength and pati-
ence to bear your hard dealing with me.

Do you then mind (ſaid the *Jaylor*) to ſtand in
your Religion? yes (ſaith D. *S.*) by Gods grace:
Truly (ſaid the Keeper) I love you the better. I
did but tempt you. What favour I can ſhew you,
you may be ſure of; and I ſhall think my ſelf hap-
py, if I may die at the Stake with you.

*Pag.*940. When *Wyat* was come into *Southwark*, he ſent two Gentlemen to Dr. *Sands*, to tell him, that he would be glad of his company and advice, and that all the Priſoners ſhould be ſet at liberty: He an-
ſwered, tell M. *Wyat*, if this his riſing be of God, it will take place; if not, it will fall. For my part, I was committed hither by Order, I will be diſ-
charged by like order, or elſe I wil not depart hence.

When Sir *Thomas Holcroft* told him how he had procured the *Queen* and *Wincheſter* to ſign the War-
rant for his Liberty, on condition that he and two Sureties would enter into bond, that he ſhould not go beyond Sea without leave (this condition was required by *Wincheſter*, after the Warrant was ſeal-
ed by the *Queen* and *Wincheſter*, and delivered to Sir *Tho. Holcroft.*) He anſwered, I give God thanks, who hath moved your heart to mind me ſo well, and I think my ſelf moſt bound unto you. God ſhall re-
quite you: and I ſhall never be found unthankful. But as you have dealt friendly with me, ſo I will deal plainly with you. I came a *Freeman* into Pri-
ſon,

, I will not go forth a *Bondman*. As I cannot nefit my friends, ſo I will not hurt them; and if e ſet at liberty, I will not ſtay ſix days in this alm, if I may get out. If I may not come th free, ſend me to the *Marſhalſey* again, and ere you ſhall be ſure of me. Sir *Tho. Holcroft* ould have perſwaded him to yield, becauſe a ange would ſhortly come, *&c.* but when he ould not, he ſaid unto him, Seeing you cannot be ered, I will change my purpoſe, and yield unto you, come of it what will, I will ſet you at liberty; and ſeeing you mind to go over Sea, get you gone ſo quickly as you can. One thing I require of you, that while you are there you write nothing to come hither, for ſo you may undo me.

After his being ſet at liberty, all the *Conſtables* of *London* were required to ſearch for him: One of them (with the good Woman where he lay hid) came one night into his Chamber, and bid him not be afraid at their coming: He anſwered, Nothing can be amiſs; what God will, that ſhall be done. Then the honeſt *Conſtable* revealed to him the danger he was in, what a ſtrict watch was ſet, and five pound offered to any that ſhould bring him to *Wincheſter*, as alſo that it was known how his man had provided two horſes for him the next Morning; which if he did he would be ſurely taken: But (ſaid he) follow my advice, and by the bleſſing of God you ſhall eſcape their hands. Let your man walk all the day to morrow in the ſtreet, where your horſes ſtand, booted, and ready to ride, *&c.* and I will lead you along another way; and ſo he eſcaped. *Pag.* 941.

After his exhortation to the *Mariners* that came to him, where he lay hid about the Sea-ſhore, they

they liked him so well, that they promised to d
ere he should be apprehended.

When he took his leave of his Hostess who h
had no Child, though married eight years,
gave her an Handkerchief and an old Royal
gold in it, with many thanks, and said, Be of goo
comfort, ere that a whole year be past, God sha
give you a Child, a Boy, and so it came to pass; f
that day twelve month (one day only lacking) Go
gave her a Son.

When News was brought him, as he was at din
ner with *Peter Martyr*, that Q. *Mary* was dea
and he sent for, *Peter Martyr* was very joyful at th
news; but D. *Sands* could not rejoyce; it smot
into his heart, that he should be called to m
sery.

After Q. *Elizabeth*'s *Coronation*, he was mad
Bishop of Worcester, and afterwards succeede
Grindal in *London* and *York*.

See a part of a Register. *Pag.* 371.

When he was *Bishop of London*, 1567. a learne
and zealous Gentleman sent him, and the rest o
the *Bishops* a friendly Caveat; out of which I sha
collect a few passages.---I cannot but much mar
vel (saith this Friend of the *Bishop*) that you b
so grown out of kind, as not only to neglect, bu
as much as in you lies to persecute your poor Bre
thren, and Fellow-workmen in the Vineyard o
the Lord, especially seeing your Conscience bea
you witness, that their Doctrine and Conversati
on is godly, *&c.* But I remember the old *Proverb*
honores mutant mores: and you do nothing, but th
Peter himself did before you; for when he was wit
Christ and *Helias*, in a place that pleased him ex
ceedingly, he would have remained there for ever
in the glory and quietness he was in (belike becau
he was weary with trudging up and down in man
danger

Pag. 372.

dangers with Christ) as you would fain be in the dignities and promotions, that by men-pleasing you are come into. And this I perceive plainly is the cause why these poor men have so little favour at your hands.---- If he that either with word or deed may save a man from harm, and helpeth him not, be guilty of the harm that the other receiveth: then whenas your *Lordship* might have furthered both with word and deed, the true reformation of the Church, *&c.* and yet would not, but helped and help daily to hinder the same, and as much as in you lies, stir up the Queen to anger against both the Doctrine and Petitions of such as would further the same; I cannot chuse but lay unto your charge all the want of reformation of the Church, and oppression of your Brethren, that hath been since you were first consecrated, *&c.* Your greatest excuse that the *Queens* Grace will not give place, *&c.* I utterly reject; for it is well known that the *Queen* hath divers times asked not one *Bishop* or two only, but almost all, whether Gods Word would admit this state of Religion, or no? and you like men-pleasers, perceiving to which the *Queen* was most bent, flattered her.---But put the case the *Queen* will not hear you in matters of Religion, that crave Reformation: Have you not a Rule and Warrant out of Gods Word what to do in such cases? If you had not been given over to the lust and vanity of the World, you would have told her that *it is better to obey God then man; and that nothing must be put to, or taken from the Word and Will of God; and that Christ will not be worshipped with the doctrines and precepts of men.*----The *Judges* of *Westminster* will rise up in judgment against you: They stood up for the Laws of the Land against the *Queens* will; and at last

Pag. 373.

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Pag. 379.

last the *Queen* yielded to the Laws, and was glad to hear that she had such faithful men in those places.----But I know what you will answer. You will say forsooth, if you should be so stout in the maintenance of Gods Laws, as these men were in the maintenance of the Law of the *Realm*, you should be put out of your Livings, and peradventure Popish Wolves placed in your steed: and to prevent this, you have for the love you have to God's glory, dispensed with his Word, that it might be the better received, and the *Queen* by little and little more confirmed in the true Religion, and drawn from *Papistry*. *O bald excuse!* by this a man may see what good opinion you first had of the *Queen*, and yet have, *&c.* Have you any such Warant out of God's Word, to do any evil, that good may follow?----But seeing you must needs have an excuse, I care not, if I help you my self with the very and true excuse; The afflictions and miseries that all
Pag. 380. Queen *Mary*'s days you suffered beyond the Seas in rude and poor Countries, made you at length weary of Christ's Cross, and therefore such was your hunger after the flesh-pots of *Egypt*, as soon as Queen *Elizabeth* began to raign: Some sought, and others took what places they could upon any terms, even what it pleased the offerers; and because it should not be said, that they had done evil at first, they maintained stiffly their first doings still.---Had it not been better for you to have reasoned thus? The *Queen* (If in, admit this *Ceremonial* Reformation at the first, which is but a little step from *Papistry*) obtaining so much at our hands, may be desirous to bring us to further *Popery*; therefore we will with one consent at first refuse it, and so teach her both with word and deed the simple and plain truth, whatsoever discommodity or inconvenience may

may seem to mans reason to follow thereof, to the end that She (seeing our constancy and zeal in the Religion, which a little afore we fled for, and that we are ready to go again from whence we came, yea to suffer death also, as our Brethren did before us, then to admit any thing against the Laws of Gods Word, or to defile Christs holy Church with wicked mens traditions) may the better like of our Religion, which we profess, with all the well-reformed Churches in *Europe*, and for the which She her self suffered a great time imprisonmen. A good Divine will do only what Gods Word biddeth, neither more, not less.---

Sampson.

I meet only with *Thomas Sampson*, *Dean* of *Christs Church* in *Oxford*, *qui propter Puritanismum exauthoratus*, who was displaced *Anno* 1566. out of his *Deanary*, notwithstanding the said *Sampson* stands very high in *Bale* his *Catalogue* of the *English Exiles* in the *Reign* of Queen *Mary*. Fuller's *Ecclesiastical History*, l. 9. p. 77.

Sanders.

I find two of this Name recorded in the Book of *Martyrs*.

1. *Alice Sanders*, Wife of *Richard Sanders* of *Amersham*, who was detected *Anno* 1521. for asking *Thomas Hure* what News? who said, many were at *Oxburn* condemned of Heresie, and therefore he would lean to that way no more: thereupon She told him, if he did so, he would gain nothing thereby: and for telling *Thomas Rowland*, that he might see how *Thomas Houre*, and others, which laboured to have *Hereticks* detected before *Bishop Smith* are brought now to beggery: you may take example by them. Fox, *Vol.* 2. *pag.* 42.

Mr. *Laurence Sanders* burnt at *Coventry*, Feb. 8. *Anno* 1556. Fox, *Vol.* 3. *pag.* 132.

After that Queen *Mary*, by publick Proclamation in the first year of her Raign, had inhibited the sincere preaching of Gods Word, Mr. *Sanders*, with divers others, did notwithstanding, according their bounden duty, feed their Flocks, not as Preachers authorized by publick Authority, but as private Pastors.

*Pag.*313. In the beginning of the broil about the claim, that Queen *Mary* made to the Crown, he preached at *Northampton* before those that were for Queen *Mary*, nothing medling with the State, but boldly uttered his Conscience against *Popish* Doctrine, and *Antichrists* damnable errours, which were like to spring up again in *England*, as a just plague for the little love, which the *English Nation* did bear to the blessed Word of God, which had been so plentifully offered unto them. For this Sermon he was a while a Prisoner, but afterwards released.

When he was by force hindred from preaching, and fearfully menaced for preaching so long, notwithstanding the Queens *Proclamation*, his friends counselled him to flie out of the Realm, but he would not, but went to *London* to visit the Flock, of which he had there the charge.

As he was coming nigh the City, Sir *John Mordant*, one of the *Queens Privy Counsel* disswaded him from going to his Flock: He answered, How shall I then be discharged before God; If any be sick, and desire consolation; if any want good counsel, and need instruction; or if any should slip into errour, and receive false Doctrine? The Knight telling him he had heard him in *Bread-street* in *London* such a day: If it please you (said he) to morrow you may hear me again in that place, where I shall confirm by the Authority of Gods

Gods Word all that I said then, and whatsoever before that time I taught them.

Mr. *Sanders* when he was in *London*, went to his lodging with a mind bent to do his duty: where, because he seemed to be somewhat troubled, one asked him how he did? In very deed (said he) I am in prison till I am in prison; meaning, that his mind was unquiet till he had preached; and then he should have quietness of mind, though he were put into prison.

The next day he preached on those words, *I have coupled you to one man, that ye should make your selves a chast Virgin unto Christ: but I fear lest it come to pass, that as the Serpent beguiled* Eve, *even so your wits should be corrupt from the singleness, which ye had towards Christ.* In his Sermon he gave them the sum of the Christian Doctrine, through which they were coupled to *Christ*, &c. The *Popistical* Doctrine he compared to the Serpents deceiving: and lest they should be deceived by it, he made a comparison between the voice *of God*, and the voice of the *Popish Serpent*.---- In the Afternoon, he was hindred from preaching, and brought before *Bonner*, who laid no more to his charge, but treason for breaking the *Queens Proclamation*, heresie, and sedition for his Sermon. 2 *Cor.* 11.

The treason and sedition he omitted till another time, but would then prove him an *Heretick*, and because he did teach that the administration of the *Sacraments*, and all Orders of the Church are most pure, which do come most nigh to the Order of the Primitive Church; Whereas the *Church* (said *Bonner*) was then in her infancy, and could not abide that perfection, which was afterward to be furnished with Ceremonies, *&c.* To this Mr. *Sanders* answered with the authority of St. *Augustine*, *Pag.* 134.

that Ceremonies were even from the beginning invented and ordained for the rude infancy, and weak infirmity of man, and therefore it was a token of the greater perfection of the Primitive Church, that it had few Ceremonies, and of the rudeneſs of the Papiſtical Church, becauſe it had ſo many *Ceremonies*.

Afterwards *Bonner* willing him to write what he believed of *Tranſubſtantiation*: Mr. *Sanders* did ſo, ſaying, My Lord, ye do ſeek my blood, and ye ſhall have it. I pray God that ye may be ſo baptized in it, that ye may thereafter loath blood-ſucking, and become a better man.

Then *Bonner* ſent him to the *Lord Chancellour*, who asked him, How it hapned that notwithſtanding the *Queens Proclamation* to the contrary, he enterpriſed to preach? He denied not that he did preach, ſaying, That foraſmuch as he ſaw the perillous times now at hand, he did but (according as he was admoniſhed and warned by *Ezekiel* the *Prophet*) exhort his flock to perſevere and ſtand ſtedfaſtly in the Doctrine, which they had learned; ſaying alſo, That he was moved and pricked forward thereunto by the place of the *Apoſtle*, wherein he was commanded *rather to obey God then man*; and moreover, that nothing more moved or ſtirred him thereunto, then his own Conſcience. A goodly Conſcience ſurely (ſaid *Wincheſter*) This your Conſcience could make our *Queen a Baſtard*, &c. We (replyed *Sanders*) do not declare or ſay the *Queen is a Baſtard*; but for that let them care whoſe Writings are yet in the hands of men, witneſſing the ſame, (meaning *Wincheſter*'s Book of true obedience.) We do onely profeſs and teach the ſincerity and purity of the Word; the which albeit it be now forbidden us to preach with our mouths, yet not-

notwithſtanding I do not doubt, but that our blood hereafter ſhall manifeſt the ſame.

The *Biſhop* being touched, ſaid, Carry away this frenzy Fool to *Priſon*: Mr. *Sanders* anſwered, That he did give God thanks, who had given him at laſt a place of reſt and quietneſs, where he might pray for the *Biſhops* Converſion.

Mr. *Sanders* Bedfellow in Priſon reported, that he heard him ſay, That even in the time of his examination, he was wonderfully comforted; as not onely in ſpirit, but alſo in body he received a certain taſte of the holy communion of Saints, whilſt a moſt pleaſant refreſhing did iſſue from every part and member of the body, unto the ſeat and place of the heart, and from thence did ebbe and flowe to and fro to all the parts again.

In his Letter to the *Biſhop* of *Wincheſter*. ---- Touching the cauſe of my impriſonment, I doubt whether I have broken any Law or Proclamation. In my Doctrine I did not, *&c.* And the act which I did (he means preaching publickly at *Allhallows* in *Breadſtreat* in *London*) was no breaking, at leaſt no wilfull breaking of the *Proclamation*; for I cauſed no Bell to be rung, nor occupied I any place in the Pulpit, after the order of Sermons or Lectures. But be it, that I did break the Proclamation; this long time of continuance in Priſon may be thought to be more then a ſufficient puniſhment for ſuch a fault. Pag. 135.

Touching my Religion, I ſay with Saint *Paul*, *This I confeſs, that after the way which they call hereſie, ſo worſhip I the God of my fore-fathers, believing all things which are written in the Law and the Prophets, and have hope towards God, &c.* And herein ready I to *have alway a clear conſcience towards God, and towards men. --- It is an eaſie thing for them, which* Acts 24.

take Christ for their true Pastour, and be the very Sheep of his Pasture, to discern the voice of their true Shepherd from the voice of Wolves, Hirelings, and Strangers; *for Christ saith, My Sheep hear my voice*, &c. *a stranger they will not follow, but flie from him*, &c. *Such inward inspiration doth the holy Ghost put into the Children of God*, though otherwise unable to understand the way of their salvation. And albeit the Wolf (as Christ saith) comes in Sheeps clothing, *yet by their fruits ye shall know them*, &c. That the *Romish Religion* is ravening and wolfish is apparent, (1) In that it robbeth God of his due and onely honour. (2) In that it taketh away the true comfort of Conscience, in obscuring, or rather burying of Christ and his Office of Salvation. (3) In that it spoileth God of his true Worship and Service in Spirit and Truth, appointed in his prescript Commandments, and driveth men unto that inconvenience, against which Christ, with the Prophet *Isaiah*, speaketh sharply; *This people honoureth me with their lips, but their heart is far from me: they worship me in vain, teaching the Doctrines and Precepts of men: and in another place, Ye cast aside the Commandment of God, to maintain your own Traditions.* Wherefore *weighing* the Romish Religion, *&c.* and finding the foundation unstedfast, and the building vain; and having a Conscience framed after an uncorrupt Religion, ratified by the Word of God, *&c.* I neither may, nor do intend by Gods gracious assistance to be pulled one jot from the same; no, though an *Angel out of Heaven should preach another Gospel, then that which I have received of the Lord.*----

John 10. *Matth.* 7. *Isa.* 29. 26. *Mat.* 25.

In his Letter to his Wife. ---- I do not doubt, (dear Wife) but that both I and you, as we be written in the Book of Life, so we shall together enjoy

enjoy it everlaſtingly, through the grace and mercy of God our dear Father, in his Son, our Chriſt: And for this preſent life, let us wholly refer our ſelves to the will of our good God, to glorifie him, either by life or by death. ---- I am merry, I thank my God, and my Chriſt, in whom, and through whom I ſhall (I know) *be able to fight a good fight, and finiſh a good courſe, and then receive the Crown, which is laid up in ſtore for me, and all the true Soul-diers of Chriſt.* Wherefore (Wife) let us in the Name of our God fight luſtily to overcome the Fleſh, the Devil, and the World. What our harneſs and weapons be in this kind of fight, look into *Epheſ.6.* and pray, pray, pray. I would that you make no ſuit for me in any wiſe. Thank you know whom, for her moſt ſweet and comfortable putting me in remembrance of my journey, whither I am paſſing. God ſend us all good ſpeed, and a joyfull meeting. I have too few ſuch friends to further me in that journey, which is indeed the greateſt friendſhip. The bleſſing of God be with you all. *Amen.*

A Priſoner in the Lord,

L. S.

In another Letter. ---- Mr. *Weſton* came to confer with Mr *Grimoald*. What he hath concluded with him I know not. I wiſh it may be to Gods glory. *Amen.* He offered me friendſhip in his worldly wily ſort, *&c.* I had not ſo much good manners, as to take it at his hands; for I ſaid I was well enough, and ready cheerfully to abide the extremity, to keep thereby a good conſcience. Ye be not aſleep in ſin (ſaid he) I would awake (ſaid I) and do not forget, watch and pray. What Church (ſaid he) *Pag.* 136.

he) was there thirty years paſt? What Church was there (ſaid I) in *Elias* his time? ---- Who was of your Church (ſaid he) thirty years paſt? Such (ſaid I) as the *Romiſh Antichriſt*) and his rabble have reputed and condemned as *Heretickes*, &c. ---- Pray, pray. God keep your family, and bleſs it.

In his Letter to A. *Cranmer*, B. *Ridley*, and *Latimer*, Priſoners in *Oxford*. ---- Immortal thanks, and everlaſting praiſes be given to our Father of
Col. 1. Mercies, *which hath made us meet to be partakers of the inheritance of the Saints in Light; which hath delivered us from the power of Darkneſs, and hath tranſlated us into the Kingdome of his beloved Son, by whom*
Col. 3. *we have redemption through his blood*, &c. O moſt happy eſtate! that in an unſpeakable wiſe *our life is hid with Chriſt in God: but when Chriſt who is our life ſhall*
1 *Cor.* 13. *appear, we ſhall alſo appear with him in glory. In the mean time we walk by faith*, &c. which faith, although for want of outward appearance, reaſon reputeth but as vain, yet the choſen of God do know the effect thereof, to bring a more ſubſtantial taſte, and lively fruition of very felicity and perfect bleſſedneſs, then reaſon can reach, or ſenſe perceive. By this faith we have in poſſeſſion all good things, yea,
Iſa. 54. even them, which eye hath not ſeen, *&c.* And if
1 *Cor.* 2. thereby we enjoy all good things, it followeth that we enjoy you, our moſt Reverend Fathers, who are no ſmall part of our joy and good things given us of God: ---- Who in this glorious ſort become
Mat. 5. a *Town* ſet on an Hill, a *Candle* upon a Candleſtick, a *Spectacle unto the World, Angels, and Men.* So that as we to our great comfort do feel, you alſo may aſ-
2 *Cor.* 4. ſuredly ſay with Saint *Paul*, That *the things which*
Phil. 1. *happen unto us, do chance unto the great furtherance of the Goſpel:* So that our *londs in Chriſt are manifeſt, &c.* Inſomuch that many of the Brethren in the Lord,

Lord, being encouraged through our bands, dare more boldly ſpeak the Word without fear. And herein as you have with Saint *Paul* greatly *to rejoyce, ſo we rejoyce with you; and we do indeed with you give thanks for this worthy excellent favour of our God towards you, that Chriſt is thus magnified in you*, yea, and *hereafter ſhall be magnified in your bodies, whether it be by life or death.* ---- And although your deſire is (as indeed it were better for you) to be looſed, and to be with Chriſt, yet for the Church of Chriſt were it much more neceſſary, that ye ſhould abide in the fleſh: Yea, that merciful God, even for Chriſts ſake, grant that ye may abide and continue for the furtherance of the Church, and rejoycing of faith, that the rejoycing thereof may be the more abundant through Chriſt by your reſtoring. *Amen. Amen.* But if it ſeem better otherwiſe unto the Divine Wiſdome, that by ſpeedy death he hath appointed you to glorifie him, the Lords will be done. Yea, even as we do rejoyce, both on your behalfs, and alſo on our own, that God is magnified by *Life*, and ſhould be more abundantly glad for the continuance thereof; ſo we ſhall no leſs rejoyce to have the ſame wrought by *Death*. We ſhall give thanks for this honour given unto you, *rejoycing that ye are accounted worthy to ſuffer for the Name of Chriſt, and that it is given you of God, not onely that ye ſhou'd believe in him, but that ye ſhould ſuffer for his ſake.* And herein we ſhall have to rejoyce in the behalf of the Church of Chriſt, whoſe faith may be the faſter fixed upon Gods Verity, being confirmed by three ſuch worthy Witneſſes. *O thanks be to God for this unſpeakable gift!* And now, moſt *Reverend Fathers*, that you may underſtand the truth of us, and our eſtate, how we ſtand in the Lord, I do aſſure you, partly by what I perceive by

by such of our Brethren, as be here in bonds with
Pag. 137. me, &c. and partly by that inward experience which I, most unworthy Wretch, have of Gods good comfort (more abundance whereof I know there is in others) that by Gods grace you shall not be frustrate of your hope of our constant continuance in the chearfull confession of Gods everlasting Verity; for even as we have received the Word of Truth, even the Gospel of our salvation, wherein *we believing are sealed with the holy Spirit of Promise, which is the earnest of our Inheritance*, (the which
Ephes. 1. Spirit certifieth our Spirit, that we are the Chil-
Rom. 8. dren of God, and therefore God hath sent the Spi-
Gal. 4. rit of his Son into our hearts, crying, *Abba, Father*) so after such portion, as God measureth to us, &c. *We also believe, and therefore speak.* --- And forasmuch as we have such an office, as God hath had mercy on us, &c. we labour to maintain the faith of the Gospel, knowing most certainly, *That though we have this treasure in earthen Vessels, that the excel-*
1 Cor. 4. *lency of this power may be Gods, and not ours*, yet shall we not be dashed into pieces; *for the Lord will put his hand under us.* When we *are troubled on every side, yet are we not without shift:* when we *are in poverty, we are not utterly without something:* when we *suffer persecution, we are not forsaken therein:* when we *are cast down, yet we shall not perish, but communicating with our sweet Saviour in bearing the Cross, which is appointed to us, even with him also we shall be glorified;*
1 Tim. 2. *for if we be dead with him, we shall also live with him,* &c. *but if we deny him, he shall also deny us. Wherefore be of good cheer, always bearing about in our body the Dying of the Lord Jesus, that the life of Jesus might*
2 Cor. 4. *also appear in our body,* &c. *Wherefore we are not wearied,* &c. *for our tribulation, which is momentany and light, prepareth an exceeding and eternal weight of glory unto us,*

us, while we look not on the things which are ſeen, but on the things which are not ſeen, &c. We teſtifie to you, *that we draw theſe Waters with joy out of the Wells of the Saviour.* ---- We truſt to be merry together at the great Supper of the *Lamb*, whoſe Spouſe we are by faith, and there to ſing that Song of everlaſting *Hallelujah. Amen. Yea, Come Lord Jeſus. The grace of our Lord Jeſus Chriſt be with you. Amen.*

In another Letter to his Wife. ---- Fain would this fleſh make ſtrange of that, which the Spirit doth embrace. O Lord, how loth is this loytering Sluggard to paſs forth in Gods path! It fancieth forſooth many fears of Bug-bears: And were it not for the force of Faith, which pulleth it forward by the rein of Gods moſt ſweet promiſe; and of Hope, which pricketh it on behind, great danger there were of fainting in the way. But bleſſed, and everlaſtingly bleſſed be that heavenly Father of ours, who in his Chriſt, our ſufficient Saviour, hath vouchſafed to ſhine into our hearts, that he giveth us the Light of the knowledge of his Glory in the face of Jeſus Chriſt. ---- Wherefore *by the grace of our Chriſt, we ſhall not be wearied, nor be diſmayed by this our probation through the fire of affliction, as though ſome ſtrange thing had hapned unto us.* ---- They, *that ſowe in tears, ſhall reap in joy; for he that goeth on his way weeping, and ſcattering his good ſeed, ſhall doubtleſs come again with joy, and bring his whole ſheaves with him.* Then, *then ſhall the Lord wipe away all tears from our eyes.* Then, then ſhall be brought to paſs that ſaying, which is written, *Death is ſwallowed up in victory. O Death, where is thy ſting? O Hell, where is thy victory?* yea, *thanks be to God who hath given us victory, through our Lord Jeſus Chriſt. Amen. In the mean time, let them that are troubled, according*

2 Cor. 4.

Pſal. 126.

to

to the will of God, commit their ſoul's to him with well doing, as a faithfull Creatour and Maker. He is our Maker, we are his handy-work; whom being made he doth not leave and forſake, as the Shipwright doth the Ship, leaving it at all adventures to be toſſed in the Tempeſt, but in *him we ſtill live, move, and have our being:* yea, having new made us in Chriſt, he hath put on a moſt tender good will, and fatherly affection toward us, never to forget us; unto whom by his Promiſes he hath plighted ſuch faith, *that though it were poſſible for the Mother to forget her Infant, and not be tender-hearted to the Child of her womb, yet may it not be that his faithfull Believers ſhould be forgotten of him. He biddeth us to caſt our care on him,* and ſaith, *That aſſuredly he careth for us.* And what though for a ſeaſon he doth ſeem to forget us? let us not leave off to put our truſt in him; but conclude, Even though he kill me, yet will I put my truſt in him. ---- *He will not be alwayes chiding, nor keepeth he his anger for ever; for he knoweth whereof we be made, he remembreth we are but duſt.* ---- *Even like as a Father pitieth his own Children, even ſo is the Lord mercifull to them that fear him.* O what great cauſe of rejoycing have we in our moſt gracious God? *Praiſe the Lord, O my ſoul, and all that is within me praiſe his holy Name,* &c. Dear Wife, riches I have none to leave behind me, wherewith to endow you; but that treaſure of taſting how ſweet Chriſt is unto hungry Conſciences (whereof, I thank my Chriſt, I do feel part, and would feel more) that I bequeath unto you, and to the reſt of my beloved in Chriſt, to retain the ſame in ſenſe of heart alwayes. Pray, pray. I am merry, and I truſt I ſhall be merry, maugre the teeth of all the Devils in Hell. I utterly refuſe my ſelf, and reſign my ſelf unto my Chriſt, in whom

Acts 17.

Iſa. 49.

Job 13.

Pſa. 103.

Pag. 138.

I know I shall be strong', as he seeth needfull. Pray, pray, pray.

L. S.

When Mr. *Sanders* was in Prison, strait charge was given that none should speak with him. His Wife came notwithstanding with her young Child in her arms to visit him. Though the Keeper would not suffer her to see her Husband, yet he takes her young Child, and carrieth it to his Father, who rejoyced to see it, and said, That he rejoyced more to have such a Boy, then he should if two thousand pound were given him.---- What man, fearing God, would not lose this life present, rather then by prolonging it here, he should adjudge this Boy to be a Bastard, his Wife a Whore, and himself a Whoremonger.

Mr. *Fox* recites this last saying not only to let us see what he thought of *Ministers* Marriage; but chiefly to let all married Couples and Parents learn to bear in their bosoms true natural affections, but yet seasoned with the true salt of the Spirit, unfeignedly and throughly mortified, to do the natural works and offices of married Couples and Parents, so long as with their doing they may keep Christ, with a free-confessing Faith, in a Conscience unsoyled: otherwise both they, and their own lives are to be forsaken, *&c.*

In the account which Mr. *Sanders* gives of his examination.----When the *Lord Chancellour* told me, If I would come home, and shew my self conformable, Mercy was ready: and I desired leave to answer with deliberation: He bid me leave off my painting and pride of speech, and answer yea or nay; I replied, it is no time for me now to paint: and

and as for pride, there is no great cause why it should be in me. I have but little learning, and as for wordly wealth I have none at all. Notwithstanding it concerns me to answer to your demand circumspectly, considering that one of these two extreme evils are like to fall upon me, the *losing* of a *good conscience*, or the *losing* of *this body and life*. And I tell you truth, I love both *life and liberty*, if I could enjoy them without the hurt of my conscience.---- Being told I was obstinate and refused liberty, I answered, *My Lord*, I may not buy liberty at such a price!

Pag. 139. ----He saying away with me: I answered, Welcome be it, whatsoever the Will of God shall be, either life or death. And I tell you truly, I have learned to die: But I exhort you to beware of shedding of innocent blood. Truly it will cry. The Spirit of God rest upon all your honours. *Amen.*

When he was removed, and being kept among the Officers, and a great multitude of people, till the rest of the Prisoners were examined, he warned them all of that, which, by their falling from Christ to *Antichrist*, they did deserve: and therefore exhorting them by repentance to rise again, and to embrace Christ with a stronger Faith, to confess him to the end, in the defiance of *Antichrist*, Sin, Death, and the Devil: so should they recover the Lords favour and blessing.

When the *Bishop* came to prison to degrade him, and accordingly had degraded him, he said to him, I thank God I am none of your Church.

As he was carried down to *Coventry* to be burned, he met at St. *Albans* with Mr. *Grimwald*, a man of more gifts then constancy; and taking a cup in his hand, he asked him, Whether he would pledge him of that Cup, of which he would begin to him?

him? *Grimoald* by his ſhrugging and ſhrinking ſhewing what he was, ſaid, Of that Cup which is in your hand I will pledge you; but of that other, which you mean, I will not promiſe you. Well (ſaid Mr. *Sanders*) my dear Lord Jeſus Chriſt hath begun to me of a more bitter cup, then mine ſhall be, and ſhall I not pledge my moſt ſweet Saviour? yes, I hope.

When he came to *Coventry*, his *Shoomaker* ſaid unto him, O my good *Maſter*, God ſtrengthen and comfort you. *Gramercies* good Shoomaker (ſaid Mr. *Sanders*) and I pray thee to pray for me; for I am the unmeeteſt man for this high Office, that ever was appointed to it; but my gracious God, and dear Father is able to make me ſtrong enough. *Pag.* 140.

As he was going to the Stake, being accuſed for marring the *Queens Realm*, &c. and offered a pardon if he would recant: he anſwered, It is not I, nor my Fellow-preachers of Gods Truth, that have hurt the *Queens Realms*, but it is you, and ſuch as you are, which have always reſiſted Gods holy Word, *&c.* I do hold no Hereſies; but the Doctrine of God, the bleſſed Goſpel of Chriſt, that hold I, that believe I, that have I taught, and that will I never revoke.

When he came to the Stake, he took it in his arms, and kiſſed it, ſaying, Welcome the Croſs of Chriſt, welcome everlaſting life.

At the beginning of Queen *Mary*'s Raign, Dr. *Pendleton*, and Mr. *Sanders* met, and debated what was beſt for them, who had been ſuch zealous Preachers of Gods Word in King *Edward* days, to doin ſo dangerous a ſeaſon? Mr. *Sanders* ſeemed like either to fall quite from the Word of God which he had taught, or at leaſt to betake him to his heels, and flie the Land, rather then to ſtick to his

his Profeſſion. Whereupon Dr. *Pendleton* admoniſhed him (as he could do it very well) not to forſake cowardly his Flock, when he had moſt need to defend them from the Wolf, neither having put his hand to Gods Plough, to ſtart now aſide, and give it over; nor yet (which is worſe of all) having once forſaken *Antichriſt*, to fall either himſelf, or ſuffer others by his example to return to their vomit again. Adding, what man; there is a great deal more cauſe in me to be afraid, then in you; for as much as you ſee, I carry a great maſs of fleſh upon my back, then you do, *&c.* and yet I will ſee the uttermoſt drop of this greaſe molten away, and the leaſt gobbet of this fleſh conſumed to aſhes, before I will forſake God and his Truth. Mr. *Sanders* anſwered but little, only wiſhed that Almighty God would give him more ſtrength, then he felt for the preſent; and conſented, though it were ſomewhat faintly, to joyn with him in the profeſſion of the Goſpel, and ſo to go up to *London* to ſet forth the ſame. Whereupon they gave each other their hands. When they were come to *London*, the poor feeble, faint-hearted *Sanders* by the goodneſs of Almighty God, grew wonderfully couragious, mightily beating down *Antichriſt*, and preaching up Chriſt his Maſter: But *Pendleton*, the proud, who was as bold as *Peter* in brags, turn'd *Apoſtate*. *Wherefore let him that ſtandeth, take heed leſt he fall.*

Pag. 141. In his Letter to Mr. *Farrar*, Dr. *Tailor*, Mr. *Bradford*, and Mr. *Philpot*.---- Good Fathers, and dear Brethren, be thankful unto our moſt gracious God, who hath preſerved us, and ſhall (I doubt not) preſerve us from blaſpheming his bleſſed Name: yea that out of the mouths of Babes ſhall be ſet forth his praiſe. They offer us (for-

ſooth)

sooth) our Liberty and Pardon, if we will recant.

--- Pardon (say I) must not be so dearly purchased by me. A Pardon I desire to live with an unclogged conscience.---- They threatned death, and the time was named, with a Sevennight. *There be twelve hours in the day.* Death shall be welcome (say I) as being looked for long since; and yet do justice ye were best; for *Abel*'s blood cried, ye wot what.---- Pray, pray. Ah, Ah! I am a Child, I cannot speak.---- Fare ye well, and pray, pray. *Joh.* 11.

In another Letter to his Wife, after he was condemned to be burnt---- The Grace of Christ, with the consolation of the Holy Ghost, to the keeping of the faith, and a good conscience, confirm and keep you for ever vessels to Gods glory. *Amen.* ----I most unworthy wretch cannot but pour forth, even from the bottom of my heart, the bewailing of my great ingratitude and unkindness towards so gracious a good God, and loving Father. O beg pardon, as for my many other sins, so especially for that sin of my unthankfulness. To number Gods mercies in particular, were to number the drops of Water, which are in the Sea, the sands on the shore, the Stars in the Sky. O my dear Wife, and ye the rest of my friends, rejoyce with me, rejoyce with thanksgiving for this my present promotion, in that I am made worthy to magnifie my God, not only in my life, by my slow mouth, and uncircumcised lips, bearing witness to his Truth; but also by my blood to seal the same. I testifie to you, that the comfort of my sweet Christ doth drive away from my fancy the fear of death. If indeed my dear Husband Christ should for my trial leave me alone a little, I know in what case I

should be then: but if he should, yet I am sure he will not be long or far from me. Though he stand behind the wall, and hide himself, yet he will peep in by a crevice to see how I do. He is a very tender-hearted *Joseph*. Though he speak roughly to his Brethren, and handle them hardly, yea threaten grievous bondage to his best beloved *Benjamin*; yet cannot he contain himself from weeping with us, and upon us, falling on our necks, and sweetly kissing us. Such, such a Brother is our Christ to all. Wherefore hasten to go unto him, as *Jacob* did with his Sons and Family, leaving their Countrey and Acquaintance. Yea, this our *Joseph* hath obtained for us, that *Pharaoh* the *Infidel*, shall minister to us chariots to carry us to him. Our very adversaries do help us to everlasting bliss by their speedy dispatch. Be not afraid of Bugbears in the way. Fear rather the everlasting fire. Fear the Serpent, *&c.* But oh my dear Wife and Friends, we, we have to triumph over the terrible, spiteful Serpent, the Devil, Sin, Death, Hell, and Damnation; for Christ our brazen Serpent hath pulled away the sting of this Serpent. Wherefore
1 *Cor.* 15. we may triumphingly say, Death, where is thy sting? *&c.* Wherefore be merry my dear Wife, and all my dear Fellow-heirs of the everlasting Kingdom,
Pag. 142. always remember the Lord. *Rejoyce in hope, be patient in tribulation, continue in prayer, and pray for us* now appointed to the slaughter, that we may be to our heavenly Father a fat offering, and an acceptable sacrifice.---- Commend me to my Flock, among whom I am resident but as a Prisoner. Although I cannot now preach to them out of a Pulpit, yet doth God now preach unto them by me, by this my Imprisonment and Captivity, which now I suffer among them for Christs Gospels sake,

bidding

bidding them to beware of the *Romiſh Antichriſtian* Religion and Kingdom, requiring, and charging them to abide in the Truth of Chriſt, which is ſhortly to be ſealed with the blood of their Paſtor. ---- Be not careful good Wife, caſt your care upon the Lord, commend me to him in repentant prayer, as I do you, & our *Samuel*, whom, even at the ſtake, I will offer, as my ſelf unto God.---Pray, Pray. From the Counter in *Breadſtreet*. Jan. ult. *A.* 155.

In his Letter to Mrs. *Lucy Harrington*.---- I was refreſhed by the expreſſing of your mindful friendſhip to me, though unworthy thereof. Wherein I take occaſion of much rejoycing in our gracious God and Father, who as he hath by Faith handfaſted us to Chriſt, as to our Husband, ſo he linketh us by love one to another, making us ready to do good one to another. So that to the glory of God and his Chriſt, and to our own joyning in the Teſtimony of a good Conſcience, and to the ſtopping of the mouths of our Adverſaries, we bear the badge of the right Spouſe of Chriſt, Love to one another. Hereby alſo is ſet forth the Fatherly Providence of God to us his Children, that though it be he that careth for us, in whom we live, *&c.* yet hath he appointed us in theſe preſent neceſſities to ſtand in his ſtead one unto another. Wherein is not only ſet forth our dignity, but alſo that unſpeakable, accord, and unity among us, the many Members of his Myſtical Body. And though that (either for lack of ability, or through diſtance of place) power and opportunity of helping one another do fail, yet by Prayer, Gods children fetch all heavenly influence from Chriſt, their celeſtial Head, by his Spirit, to be meaſured ſeverally, as may ſerve to the maintenance of the whole body. Thus doth faithful Prayer, made *Joh.* 13.

one for another, diſtribute and ſcatter Gods bountiful bleſſings, both ghoſtly and bodily, when ordinary ability lacketh.---- If God make me worthy to be his witneſs at this preſent, in giving this corruptible body to burn for the Teſtimony of his Truth, it is enough for me to ſay to you, I have a poor Wife and Child, whom I love in the Lord, and whom I know for my ſake you will tender, when I am departed hence, *&c.*

*Pag.*143. In another Letter to his Wife.---- Put not your ſelf into danger, where it needs not. You ſhall, I think, ſhortly be in danger enough, by keeping Faith and a good Conſcience, which (dear Wife) I truſt you make reckoning of, by exerciſing your inward man in meditation of Gods holy Word, being the ſuſtenance of the ſoul, and alſo by giving your ſelf to humble prayer. Theſe two things be the means to make meet to inherit Chriſts Kingdom.---- If we continue Gods Children, the ſame bleſſing of God, which we receive, ſhall ſettle alſo upon our *Samuel*, &c. for he hath ſaid, *I will be thy God, and the God of thy Seed.* If you leave him in the wilderneſs deſtitute of all help, remember Gods care of *Iſmael.*---- Be merry in God, in whom alſo I am very merry and joyful. O Lord, what great cauſe of rejoycing have we, to think upon that Kingdom, which he vouchſafeth for his Chriſts ſake freely to give us, forſaking our ſelves, and following him? Dear Wife, *this is truly to follow him, even to take up our Croſs, and follow him: and then, as we ſuffer with him, ſo ſhall we reign with him everlaſtingly, ſhortly*, Amen.

In another Letter to his Wife.---- Dear Wife, Rejoyce in our Gracious God, and his, and our Chriſt, and give thanks moſt humbly and heartily, for this days work, that in any part I moſt unworthy

thy Wretch, ſhould be made worthy to bear witneſs to his everlaſting Verity, *&c.* ---- O remember alway my words for Chriſts ſake, be merry, and grudge not againſt God, and pray, pray. We be all merry here, thanks be unto our God, who in his Chriſt hath given us great cauſe to be merry, by whom he hath prepared for us ſuch a Kingdome, and doth, and will give unto us ſome little taſte thereof even in this life. ---- My dear Friends and Brethren, Mr. *Harrington*, and Mr. *Hurland*, Pray, pray. The Spirit is ready, but the Fleſh is weak. When I look upon my ſelf, being aſtoniſhed and confounded, what have I elſe to ſay, but thoſe words of *Peter*, *Lord go from me; for I am a ſinful man?* But then feel I that ſweet comfort, The word of the Lord is *a Lanthorn unto my feet, and a Light unto my paths; and this is my comfort in my trouble.* Then wax I bold with the ſame *Peter* to ſay, Lord to whom ſhould we go? *Thou haſt the words of everlaſting life.* This comfort have I, *&c.* But I look for Battails, *&c.* We be (I ween) within the ſound of the Trump of our Enemies. Play ye, that be abroad, the part of *Moſes*, praying in all places, lifting up pure hands, and Gods people ſhall prevail: yea, our blood ſhall be their perdition, *&c.* ----

In another Letter to his Wife a little before his burning. ---- Pray, pray for us every body. We be ſhortly to be diſpatched hence unto our good *Chriſt*. Amen. Amen. I would you would ſend me my Shirt, which you know whereunto it is conſecrated. ---- O my heavenly Father look upon me in the face of thy Chriſt, or elſe I ſhall not be able to abide thy countenance; ſuch is my filthineſs. He will do ſo, and therefore I will not be afraid what Sin, Death, Hell, and Damnation can do againſt me. ---- Pray, pray, pray. *Pag.* 144.

In his Letter to Mr. *Robert* and *John Glover*, written the same morning he was burnt. ---- Be merry and rejoyce for me, now ready to go up to that mine Inheritance, which I my self indeed am most unworthy of, but my dear Christ is worthy, who hath purchased the same for me with so dear a price. Make haste my dear Brethren, to come unto me, that we may be merry *with that joy, that no man shall take from us.* O wretched Sinner that I am, not thankfull unto this my Father, who hath vouchsafed me worthy to be a Vessel unto this honour. But O Lord, now accept my thanks, though they proceed out of too uncircumcised an heart. ---- Even now towards the offering of a burnt-sacrifice. O my Christ, help, or I perish.

Sanpaulinus.

Fox, *Vol.*2. *pag.*136. *Thomas Sanpaulinus*, burnt at *Paris A.* 1551. being in the fire, was pluck'd up again upon the Gibbet, and asked whether he would turn: but he answered, That he was in the way towards God, and therefore desired them to let him go.

Savonarola.

Fox, *Vol.*1. *pag.*957. *Hierom Savonarola*, a *Monk* in *Italy*, propheſied that *Italy* should be overthrown for the pride and wickedness of the people, and for the untruth, falshood, and hypocrisie of the *Clergy*. This afterwards came to pass, when King *Charles* of *France* came into *Italy*, and to *Rome*, and so straitly beset *Pope Alexander*, that he was forced to make composition with the King.

When he was forbid by the *Pope* to preach, and his Doctrine condemned, he proceeded in teaching and instructing the people, saying, Men ought not to regard such curses, which are against the true Doctrine, whereby the people should be learned and amended, Christs Kingdome enlarged, and the

the Kingdome of the Devil utterly overthrown.

In all his preaching he proteſted, that he taught no other thing but the pure and ſimple Word of God.

When he was impriſoned, *A.* 1498. he wrote a godly Meditation upon that moſt comfortable Pſalm, *In thee, O Lord, put I my truſt, let me not be confounded for ever, but deliver me in thy righteouſneſs, &c.* wherein he doth excellently ſet forth the continuel ſtrife between the Fleſh and the Spirit. Pſal. 31.

Some of the Articles objected againſt him were, That he taught our free juſtification through faith in Chriſt; denied the *Popes ſupremacy*; taught that the *Pope* did neither follow the Life, nor Doctrine of Chriſt, but did attribute more to his own Pardons and Traditions, then to Chriſts Merits, and therefore was *Antichriſt*: that *Italy* muſt be cleanſed through Gods ſcourge, for the manifold wickedneſs of the *Princes* and *Clergy*.

Being demanded whether he would recant, he anſwered, That through Gods help he would ſtedfaſtly continue in the manifeſt truth, and not depart from the ſame.

He and two more were firſt hanged, and then burnt to aſhes, and the aſhes gathered up and caſt into the River of *Arum*, *May* 24. 1499. Pag. 958.

He foreſhewed many things to come; as the deſtruction of *Florence* and *Rome*, and the renewing of the *Church*, which things (ſaith Mr. *Fox*) have hapned in our memory.

He propheſied alſo that the *Turks* and *Moors* in the later dayes ſhould be converted unto Chriſt.

He alſo declared, That one ſhould paſs the *Alps* into *Italy* like unto *Cyrus*, who ſhould ſubvert and deſtroy all *Italy*: whereupon *Johannes Franciſcus Picus*,

Earl of *Mirandula*, called him a holy Prophet, and defended him by his Writings against the *Pope*.

Anton. Flaminius wrote the following *Epigram* on his death:

Dum fera flamma tuos, Hieronyme, *pascitur artus*,
Religio sanctas dilaniata comas,
Flevit, & O dixit, crudeles parcite flammæ,
Parcite, sunt isto viscera nostra rogo.

In English thus;

Whilst flames unjust (blest Saint) thy body burns,
Weeping Religion with dishevel'd hairs,
Cries out, and saith, O spare his sacred Urnes,
Spare cruel flames, that fire our soul impairs.

See Phil. de Com. Hist. of Ch. 8. ch. 25.

Philip Cominæus tells us, That coming from *Venice* (whither he was sent *Ambassadour* to meet his Master *Charles* the Eighth at *Florence*) he went to visit *Frier Hierom*, because he had alwayes preached in favour of his King, and his words had kept the *Florentines* from opposing the *French*; never Preacher having so much credit, as he then had in that City. He assured them alwayes (saith *Com.*) of the Kings coming, and notwithstanding all that was said to the contrary, persevered therein, saying, That he was sent by God to chastise the *Tyrants* of *Italy*, and that nothing could resist or oppose him.

He spoke also of many things that should fall out at *Pisa*, and that the King should enter that City, and that the same day the State of *Florence* should die: which accordingly came to pass; for *Peter de Medices* was driven thence the same day.

Many other things also which he had preached were fulfilled, as the death of *Lawrence de Medices*.

More-

Moreover he preached publickly, and ſaid, That he had it by revelation from God, that the ſtate of the Church ſhould be reformed by the Sword. Many blamed him, becauſe he ſaid, God had revealed it to him; others believed him: For my own part (ſaith this *French* Hiſtorian) I take him to be a good man.

I asked him further, If the King might paſs without danger of his Perſon, conſidering the great preparations which the *Venetians* were then a making: He anſwered, That the King ſhould have to do with them in his return, but the honour ſhould be his, although he had but an hundred men in his Train; and that God who had brought him thither, would alſo bring him back again: (accordingly the *Venetians*, and the Duke of *Millain* with about Fourty thouſand well armed, gave the King battel at his return into *France* at *Fornove*, who with Nine thouſand put them to flight, and held on his march) but becauſe he had not acquitted himſelf well in the reformation of the Church, as he ought to have done, and had ſuffered his men to rob and pillage as well thoſe of his own Party, who opened their Gates to receive him, as them which were his Enemies; that God had pronounced Sentence againſt him, and that God would make him feel the ſmart of his ſcourge: But however, I ſhould tell him, if he would take pity on his people, and adviſe with himſelf to keep his Souldiers from doing ill, and puniſh them that ſhould do ſo, as his Office required, that God would repeal, or elſe mitigate the Sentence; and that he ſhould not think to be excuſed in ſaying, That he himſelf did no ill. Moreover he told me, that he would go to the King himſelf, and tell him the ſame things, which accordingly he did.

More-

See Petrie's *Hiſt. of the Church, Cent. 15. pag. 552.*

He went to the King, and told him to his face, That God had hitherto convoyed him; but becauſe he had not reformed the Church, as he ſhould have done, and had not hindred the Souldiers from violence and rapine, he ſhould ſhortly ſuffer damage; but yet if he would repent, puniſh thoſe that did wrong, and tenderly help the oppreſſed, God would ſhew mercy upon him.

Pag. 553. He ſaid alſo, That *Charles* ſhould come back into *Italy*, and perform the work that God had appointed unto him, or then moſt grievous plagues were hanging over his head; and he writ the ſame to King *Charles*, and advertiſed him, That if he return not to amend his omiſſions, his Son ſhould die ſhortly, and himſelf ſhould not live long after him. ---- *Charles* would not return into *Italy*, but intended to reform the *Realm* and Church of *France*. Then (as it was foretold) his Son died, and himſelf was ſmitten with an Apoplexie, and quickly died.

He was examined with Tortures (ſaith *Guicciardin*, *Hiſt. lib.* 3.) for ſpeaking againſt the *Clergy* and Court of *Rome*. Whereupon he proteſted, that he was not moved thereunto out of any evil intent; but this one thing he onely reſpected, that a general Council might be called, whereby the corrupt manners of the Clergy might be reformed, and the degenerate eſtate of the Church (ſo far as was poſſible) might be reduced to that, that was in time of the *Apoſtles*, or thoſe that were neareſt unto them; and if he could bring ſo profitable a work to effect, he would think it a greater glory, then to obtain the *Popedome* it ſelf.

I find an excellent Treatiſe of this *Martyr*, called, The truth of the Chriſtian Faith; or, the triumph of the Croſs of Chriſt; tranſlated out of *Italian* into *Engliſh*, and Printed at *Cambridge*, *A.* 1661.

The

The paſſages I ſhall collect out of it, ſhall be very few in compariſon.

In his firſt Book. ---- As *Philoſophers* gathered before their eyes all the viſible things of the Univerſe, and by the wonderful works of Nature were conſtrained to confeſs, that God was the firſt cauſe of every thing, and that the works of Nature were the works of an Underſtanding that cannot erre; ſo it is needful that we recollect together all the wonderful works of Chriſt, by which we will ſhew him to be the firſt cauſe of every thing, and that all his works proceeded from God, who cannot erre. ---- That we may therefore the better gather together before our eyes all the works of Chriſt, which have been done, and are continually done in the Church, we will deſcribe them under the figure of a triumphant Chariot, which ſhall have a ſimilitude with the whole Univerſe. --- God being of an infinite Power, Wiſdome, and Goodneſs, cannot be known by one Creature alone, but very imperfectly; and therefore *Philoſophers* come to the knowledge of his Majeſty, by the Order of the Univerſe, which reſults not from one Creature alone, but as it were from innumerable, *&c.* ſo the Power, and Wiſdome, and Goodneſs of Chriſt cannot be underſtood by one onely work of his, but by all ſet before the eyes of our mind, *&c.* ---- Let us therefore ſet before our eyes a Chariot with four Wheels, and Chriſt riding in it in a triumphant manner, crowned with Thorns, and all wounded, by which his death is ſet forth, *&c.* Above his head let there be a light, as a Sun having three faces, *&c.* let him hold the Croſs in his left hand, *&c.* and in his right hand the Scripture of the *Old* and *New Teſtament*. At his feet let the Sacraments be placed. Before his Chariot let the *Apoſtles* and Preachers

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Preachers be ſet, &c. and about it, as a Garland a great multitude of *Martyrs*, &c. Right after the Chariot let there follow innumerable multitudes of men and women of all conditions, &c. all which with one heart let them praiſe Chriſt. And about this great multitude let us ſet innumerable Squadrons of Enemies, Adverſaries to the Church of Chriſt, *Emperours*, *Kings*, *Princes*, *Potentates*, *Wiſemen*, *Philoſophers*, *Hereticks*, &c. near to which let the Idols be placed, caſt down, and broken in pieces, &c. This Chariot thus deſcribed, will be as a new World, whence we will draw a new *Philoſophy*. For the firſt cauſe, &c. We have placed above the head of Chriſt the holy Trinity, &c. And, as *Philoſophers* ſay, That after inviſible ſubſtances, the Heaven is the principal cauſe of all things, generated under it; ſo we ſay the Croſs of Chriſt is the principal cauſe of Grace and of our ſalvation. And as the Elements ſucceed the Heaven, which have all their vertue from it, ſo the Sacraments follow the Paſſion of Chriſt, &c. After the Elements follow the Seeds, and particular cauſes of things; and for the Seeds in our Triumph we put the *Evangelical* Doctrine, and for the particular cauſes we have put the *Apoſtles*, *Patriarks*, *Prophets*, *Martyrs*, *Doctors*, &c. Finally, the effects follow in this World, &c. for which we have deſcribed the great multitudes of Converts unto Chriſt, &c. And becauſe in all natural things every motion is from one contrary to another, &c. we have put about the Triumph the Churches Enemies wholly overthrown. The four Wheels of the Chariot ſignifie the four parts of this voluble World, which Chriſt hath enlightned, and wonderfully ſubjected to himſelf.--Diſputants alwayes agree in ſome principles. We will then that our Adverſaries firſt acknowledge

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knowledge with us, that Jesus Christ of *Nazareth* was crucified by the *Jews*, and afterwards worshipped as God by all the World (as it were) according as he is at present by us Christians. --- Hence the *Infidels* call him the God of the Christians. --- It is as evident that the *Apostles* have preached the Cross of Christ, and before them were the people of the *Jews*, the *Patriarks*, and *Prophets*, and after them the glorious *Martyrs* and *Doctors*, and an infinite number of all sorts, that have inviolably followed Christ. In like manner it is known that *Tyrants*, and the wise men of the World have fought against the Church; These things are so well known, that they need no proof, and therefore we will presuppose them to be true, as *Philosophers* do the first principles in the *Sciences*. --- If any object against the truth of Christs works, because Heathens do not make mention of them; We answer, That innumerable most grave and learned men, both *Greeks*, *Latines*, *Jews*, and other Nations have writ of Christs Works. And if any reply; It is true they writ of Christ, after they became Christians, *&c.* We say, They have by so much the more confirmed our faith, inasmuch as they have not onely writ his Works, but leaving their Errours, have followed him, and spent their blood for him. —— What wonder is it if *Infidels* stubborn and proud Spirits regarded not to write the magnificent Works of Christ, when though they saw the Miracles, they would not embrace the Faith? *Chap.* 4.

Further, the Heathen *Historians* have not writ the praises of Christ for two reasons chiefly. (1) From Gods Providence, which did not move them for three reasons; because Gods Providence useth alwayes means suitable to its work: because they would have contaminated the purest Truth, if they had writ of Christ:

Chriſt : becauſe they ſought rather to magnifie themſelves then to tell the truth. (2.) From their own blindneſs, cauſed by their ſins, eſpecially Pride, and Vain-glory, by which their ſinful hearts were ſo darkned, that the Works of Chriſt (as giving ſight to the blind, raiſing the dead, *&c.* which none but God could do) were of no eſteem with them, *&c.* Beſides, being brought up from their Infancy in the fables and praiſes of their Idols, they hated the Chriſtians, for their hatred to their Idol-worſhip, *&c.* They alſo always ſought after the favour of Princes and great Ones, *&c.* which they could not then obtain with the Chriſtians, the Lovers of Truth and Poverty. It is no wonder then if in thoſe times they did not write the praiſes of Chriſt, when nothing was to be got thereby.---- Becauſe Grace preſuppoſeth Nature, we will firſt treat of the inviſible things of God, which may be ſought out by natural effects : afterwards of thoſe, which may be known by ſupernatural effects. --- The Sixth Chapter proves that God is : the Seventh, That God is not a Body, or the form of a Body, or any compounded thing : The Eighth, That God is perfect, the chiefeſt Good, an infinite Power, in every place, immutable, eternal : The Ninth, That God is One : The Tenth, That God knows perfectly every thing, and that he works by his own Will, and not by neceſſity of Nature : The Eleventh, That Gods Providence rules over all : The Twelfth, Treats of the End of Man, to which he is directed by the *Divine Providence* : The Thirteenth proves, That the ultimate end of Man is not in this life : The Fourteenth, That the Soul of Man is immortal.---

Chap. 5.

In his Preface to the ſecond Book.----Becauſe the things preſent, which are before our eyes, have

have more belief and certainty, then those things, which are past, we will next ground the Reasons of our Faith upon the works which we see continually to be done, by Christians in the Church, *&c.* who are so not only in Name, but in deed. Afterwards we will set down the reasons grounded upon the works of Christ, done by him in times past, *&c.* and because the principal effect, to which every good institution of the Church is ordained, is the good life of Christians, our Saviour saying, I am come to give my life to my elect, and to give it them more perfectly. First, We will prove the Faith of Christ true by reasons grounded upon this good life; Secondly, By reasons grounded on the cause thereof; Thirdly, By reasons grounded upon its effects: wherein we will comprehend, as it were, every thing which is done at present in the Militant Church.

In his Second Book.----That we may joyn what goes before with what follows, we must confess, that there is some Religion, or divine, holy, and true worship in the World. Now we call Religion, or Worship, a due honour given to God, as the Universal Principal Governour, and End of every thing.----And because God may be honoured by man two ways, with the Body, and with the Spirit; there is inward and outward worship. ---The inward worship properly is the rectitude of the heart towards God, and the perfection of mans life.---- Seeing then the divine worship consists in the perfection of mans life, and that we can neither find, nor think of, any better Life, then that of a Christian, it followeth, that we can neither find, nor think of any better Religion then the Christian Religion.---- In men there are divers degrees of life, not as to the nature, but

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as

as to the perfection of life; becauſe man being a reaſonable creature, thoſe who live more according to reaſon, have a more perfect degree of life, &c. And again, there are divers degrees among them, who live according to reaſon: for the whole rational life being ordained to the contemplation of eternal things, by how much any one abandoning theſe earthly things, doth by love and contemplation the more joyn himſelf to eternal things, by ſo much he partakes of a more perfect degee of life. Seeing then that the Chriſtian life wholly conſiſts not only in the alienating of our ſelves from theſe temporal things, but likewiſe from all ſelf-love, and in approaching to God, by love and contemplation to become altogether like him, &c. it appears manifeſtly, that the Chriſtian life is the beſt we can find, or think of.---- Seeing alſo the Chriſtian life does neither do, nor ſuffer any thing, no not the leaſt, which is contrary to reaſon, but wholly ſubmits it ſelf to the Laws of God; it is manifeſt, that no other life can excell it. Moreover, the good life of man is ordained to the contemplation of divine things as its end, to which there is required the greateſt purity of heart: but that is only to be
Chap. 4. had in the Chriſtian Religion.---- Particularly, none can find either a better, and more conſonant to reaſon, or better means to attain that end, then what the Chriſtian Religion teacheth.---- The end of the Chriſtian life is God, the viſion and fruition of God himſelf: now there is no end more excel-
Chap. 5. lent then God, &c.---- Again, no one can rationally aſſign any better mean to attain the foreſaid end, &c. It being neceſſary, that a man muſt have ſome mean to attain it, &c. the Chriſtian Religion ſaith, that this is purity of heart and life. Now

how

how true and rational this is, is eaſily proved, becauſe it is requiſite that the means be proportioned to the end: The end of man then being the ſupernatural Viſion of God, *&c.* without doubt the moſt perfect purity of heart is hereunto required, which conſiſts in the ſeparation of the underſtanding and affection from the love of corporeal things, and their conjunction to things incorporeal and divine: that being called pure, which is not mingled with any thing inferiour to it. Which purity the Chriſtian Religion doth much more excellently teach, then the moſt excellent *Philoſophers* have done, teaching what they do rightly define concerning this, and demonſtrating that the purity of mans heart taught by *Philoſophers* to be acquired by Natural Vertue, is not a ſufficient mean to come to this end, *&c.* and therefore Chriſtians do rationally ſay, That the purity of heart informed by Grace, and ſupernatural Vertue, is the true means to attain bleſſedneſs.—— We muſt alſo confeſs neceſſarily, That the Chriſtian life is the trueſt, not only as to the *inward*, but alſo as to the *outward* Worſhip, which ſignifies the inward by anſwering and conforming it ſelf thereunto.—— We now intend to prove the truth of the Chriſtian Religion from the principal cauſe of the aforeſaid life, which is the Faith of Chriſt formed in us; the Scripture ſaying, *That the Faith of Chriſt is the Righteouſneſs of God in all, and upon all that believe in him; without which it is impoſſible to pleaſe God.* And daily experience ſhews, that as ſoon as any have received the faith and love of Chriſt in their heart, they embrace the Chriſtian life, *&c.* he that wants this faith, lives wickedly, and not according to reaſon.——Let us then prove the Faith of Chriſt to be true from this effect; (1) Be-

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cauſe no effect can be more perfect then its cauſe, on which all its perfection doth depend. (2.) It is impoſſible, that that which is falſe, ſhould be the true and proper cauſe of that which is true and good. (3.) If the faith of Chriſt were falſe, there could not be found a greater errour; for to ſay, that a crucified man is God, if it were not true, would be extreme folly: ſo great a perfection as the Chriſtian life cannot come from ſo great an errour. (4.) By how much a man is more purged from earthly affections, by ſo much the more he embraces the Truth, and puts away falſhood from him; but by how much Chriſtians become more holy, by ſo much they do more conſtantly affirm the Faith of Chriſt to be true; and by how much they do more believe the Faith to be true, by ſo much they become more holy. (5.) No doubt but God doth rather move to know the Truth, eſpecially, that, which belongs to ſalvation, thoſe men who are more diſpoſed thereunto; then thoſe who are not.—(8.) Seeing all ſecond cauſes are the inſtruments of the firſt, we muſt need ſay, that the man Chriſt crucified was the inſtrument of God to produce this wonderful effect of the Chriſtian life, and therefore God; or elſe God ſhould have uſed one of the worſt inſtruments, one making himſelf to be called God who was not God, to produce this moſt noble effect, which is contrary to the
Chap. 8. order of his Wiſdom.— Another cauſe of the Chriſtian life is the reading, hearing, and meditating of the holy Scriptures. Now the Scriptures appear to be the Word of God by its Propheſies, conſent of all the parts, ſtile, its effects, the ver-
Chap. 9. tue of the cauſe being known by its effect.— Another cauſe of this life is Prayer, which nouriſheth, increaſeth and perfecteth this life: the more praying

praying Souls are, the more holy. Hence we will prove our faith to be true. (1) Becauſe God being a pure Act, the firſt Truth, and infinite Light, by how much a man draws nearer to God in Prayer, by ſo much he partakes more of his purity, truth, and light. Seeing then that Chriſtians in prayer do more confirm themſelves in the faith of Chriſt crucified, and are more enflamed with his love, the Chriſtian faith is a divine truth. (2) In Prayer, the underſtanding is more purified then in any other act; and therefore if then it do more embrace the faith of Chriſt, then at any other time, it is a truth and no falſity; for the more pure the underſtanding, the more it avoids falſhood. (3) If Chriſt were not that which Chriſtians believe him to be, God would enlighten ſuch praying ſouls with the Truth, or if they ſhould remain obſtinate in their errour, they would not be heard, when they pray for a holy life for the ſake of Chriſt crucified. (4) If the faith were not true, God would not move any holy ones to pray in the Name of Chriſt.——An external Cauſe of this holy life *Chap.* 10. are the Sacraments,—— which evidenceth, that the outward worſhip of the Chriſtian Religion depends upon God, and is the inſtrument of his divine power and truth, or elſe it could not produce ſo excellent an effect, as to nouriſh and make perfect the Chriſtian life, which is altogether ſpiritual & divine. But poſſibly ſome may ſay, that it proceeds not from the ſervice, but from the exerciſe of vertue; becauſe men believing this worſhip to be divine, exerciſe themſelves hereby in a good life, *&c.* But we ask then, Why thoſe that exerciſe themſelves in vertue, without the uſe of the Sacraments, do not attain that perfection, that others do? If worſhip were falſe, by how much men ſhould fur-

ther remove themſelves from it, by ſo much they would become better.---The due uſe of the Sacraments brings nearer to God; whereas errour cauſ-
Chap. 11. eth a diſtance from God.——It is now time to prove the truth of the Chriſtian Religion by reaſons grounded upon the effects of this life. One, and the chiefeſt is the joy and peace of the mind, and the liberty of the ſoul; ſo that no troubles ſhake them, but they have been joyful in the midſt of their Martyrdoms.——It is evident that this effect is not natural, but (as Chriſtians ſay) that it is of God by ſupernatural grace, from which the faith of Chriſt is manifeſtly proved to be true; becauſe the faith of Chriſt crucified, being all the foundation of the foreſaid effect, if it were falſe, it could not be of God, and ſo Chriſtians ſhould
Chap. 12. remain in their pure naturals, &c.—— Another effect of the Chriſtian life, appears in the outward man, namely, in the very looks and manners, by which many are conſtrained to honour and reverence them.——The cauſe of this effect is the infuſion of ſupernatural grace, &c. Certainly this beauty and venerableneſs of perfect Chriſtians cannot proceed but from the beauty of their ſouls, which is of ſo great efficacy, that nothing is found more available for the converſion of ſinners, &c. ——It is manifeſt, there muſt be ſome great vertue in Chriſtians, by which theſe wonderful effects are produced.—— Seeing the outward things of Chriſtians are corporeal, they could not with ſo great efficacy change the ſpirit, i. e. the underſtanding and will of other men, to deſire theſe inviſible things, if there were no other vertue in them, then that which is corporeal and natural. ——The vertue of the examples of the Chriſtian life to bring others to live well, which is the live-

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ly faith and love of Christ crucified, cannot be false or vain.—— Seeing a good life is the most noble instrument of God to bring men to live well, therein there is a divine vertue without any falsity.——For the reasons now, that are grounded on the works of Christ, already past, and manifested to the whole world.——I shall first begin with the works of his power, and thus reason, *Jesus of Nazareth*, crucified and worshipped by the Christians, is either the true God, or no. If he be God, it will necessarily follow, that the Christian Faith, Doctrine, and Religion is true: If he be not, he was most proud, and of all men the greatest lyar, *&c.* and most foolish, without arms, and without *Philosophy* and *Rhetorick*, by vertue of his death alone to enter a combat against the Divine Majesty, to take from him his due honour, and assume it to himself, *&c.* with what power then could he have combated and obtained the victory against the Law of *Moses*, against the *Princes*, and Wisemen, and the whole World, that was contrary to him, against the heavenly and infernal powers, yea, against God himself: Tell me, O ye *Jews*, why hath not your God, the *Governour* of the world, revenged himself of such an injury as this? And wherefore, O ye *Gentiles*, have not your gods cast him out? How could a man so vile and abject, as to the world, crucified and dead, do so great things? ——I (saith *Jesus of Nazareth*) who am poor, and a stranger, have determined to give Laws to the world, and so new frame it with those, that men shall worship me as true God, and one with the Father and Holy Ghost; yea, and that after I shall be most opprobriously crucified, and that they shall believe my Doctrine to excell all others, and that it is not lawful to deny the *Chap.* 13.

leaſt iota of it, yea, I will that for the promiſes made to them of inviſible things, they do not only live holily, but deſpiſe all that is viſible, and for the love they bear to me, that they ſuffer poverty, hunger, thirſt, labour, torment, and death, rather then to deny the leaſt iota of my Doctrine; yea, and I will do all theſe things againſt the will of the whole World of Kings, and *Princes*, and of all the Sects of the *gods*, and of men, and all the powers of hell, and will obtain over them all victory and triumph: and that with no other arms but his Tongue, not making any uſe of *Rhetorick* or *Philoſophy*, but only a plain ſimple manner of ſpeaking, thereby converting multitudes, *&c.* If before Chriſt came, you had ſeen and heard a pitiful poor perſon talk of ſuch things as theſe, would you not have believed that he had been altogether out of his ſenſes? ——Certainly you would conclude, that ſuch things were not poſſible to be done, not only by a poor man, but by all the moſt excellent men in the World, nor all the forces of Nature, *&c.* whereas then we ſee theſe things are done, who can deny, but that they are the works of the divine *Majeſty*, and that the faith of Chriſt is true? ——It is evident, that Chriſt and his Fiſhermen have perſwaded multitudes of his Doctrine all the world over, and that not with words only; for the wiſe and prudent, *&c.* have not believed. We muſt therefore needs ſay, that they have confirmed their words by miracles, ſuch as none could do but God alone, and he never gives Teſtimony to a lie: and if any ſhould deny the miracles, aſſuredly it would be the greateſt miracle of all, that a crucified man with a few poor Fiſher-men ſhould perſwade the world in ſuch manner without a miracle. ——Next for the work

Chap. 14.

of

of his Wiſdom. ——Seeing that *Jeſus of Nazareth*, hath ſhewed the true end of mans life, and the true way to come to it, and ſo effectually taught it, that his Diſciples, the faithful Chriſtians, have ordered all their life, ſo as by that way to attain it, his wiſdom appears eminent above all others.---*Chriſts* teaching his Doctrine with ſo much facility is another evidence of his ſurpaſſing wiſdom.---Again his inſtructing ſo many ignorant perſons in ſo ſhort a time, and that ſo clearly, that women and children underſtand the things that concern their everlaſting welfare, better then ever the *Philoſophers* did, or could with all their ſtudy. —— Again, his teaching by contraries, by ſuch things as are reputed moſt fooliſh amongſt all, by the fooliſhneſs and reproach of the Croſs, *&c.* Again, the divinity, the height and difficulty of the things he teacheth, *&c.*——Again, the faith is either true or falſe; If true, the diſpute is ended: if falſe, certainly Chriſt was moſt wiſe, ſo to perſwade the World of his lies, as no reaſon nor power in ſo long a time could rid them out of the world, *&c.* and by his ſubtile fallacies draw men to ſo good a life, then which none better can be found.——For the works of his goodneſs——Seeing all Chriſtians deſire Chriſt crucified as the ultimate end of mans life, and that with the moſt vehement and ardent love above every other thing: It follows, that no one can reaſonably ſay, there is any other ultimate end of man, then this.——The more like men are to Chriſt crucified, the more perfect they are; *&c.*——Chriſtians would rather loſe their lives, then Chriſts love: yea, to loſe their lives for his love to them, is ſweet and delightful.——All true Chriſtians love Jeſus above every thing, and in him love one another ſo much, that though they *Chap.* 15.

be of different blood, and foreign Countreys, they are nevertheleſs one heart and one ſoul in God. — The delights that true Chriſtians have in Chriſt, exceed all other, as well thoſe of the Senſe, as of the underſtanding. —— In a word, What all thoſe who are moſt pure, and more truly men then others, do uniformly and unmoveably agree to be the ultimate End, and do ſo much conjoyn themſelves to it in love, that they love it more then themſelves, that neither by any reaſon or force they ſuffer themſelves to be drawn from it: Whereunto by how much they draw nearer, by ſo much they become more perfect in their lives, and in the contemplation of Divine things, and wherein they delight ſo much, that they account every other thing as dirt and dung, that they may therein find the peace and tranquility of their mind, *&c.* That muſt needs be mans ultimate end: but this is Chriſt crucified, therefore his the chief good. —— Beſides, that is the chief good which chiefly diffuſeth its goodneſs.

The ſixteenth and laſt Chapter of this Book proves, That the Faith is true, by reaſons grounded upon the Power, Wiſdome, and Goodneſs of Chriſt together.

The third Book, in anſwering the Adverſaries of the *Chriſtian Religion*, ſhews, That our Religion hath nothing in it, which is impoſſible, or unreaſonable, whether we conſider the *Articles* of the Faith, or the *Moral* Precepts, or the *Judicial*, or the *Sacraments*.

The fourth and laſt Book ſhews, That the Chriſtian Religion eaſily ſolves all the reaſons of the Adverſaries for their Religions, and demonſtrates with their own armes, that not onely all other Religions are inferiour to the Chriſtian, but alſo that they

they fail in many things, and are full of errours.

In the eighth Chapter of the fourth Book he concludes the whole work thus. —— What Religion therefore is founded upon ſo great reaſons as ours is? Certainly the *Philoſophers* knew not the true end of mans life. *Aſtrologers* involved themſelves in many ſuperſtitions. *Idolaters* had nothing that was good or honeſt. Againſt the *Jews* their own Propheſies, and preſent captivity bear witneſs. All Philoſophy makes againſt the *Mahumetans*. The *Chriſtian Religion onely is that*, which is confirmed by natural and ſupernatural light, by holineſs of life, by wiſdome, by miracles and ſtupendious works. What wiſe man then will not embrace the Faith of Chriſt, which hath been ſo approved of God, and preſerved ſo many hundreds of years in the midſt of innumerable perſecutions, and conſecrated by the blood of infinite *Martyrs*?

Sauromanus.

Work (ſaid *Francis Sauromanus*, a *Spaniard*) your pleaſures on my body, which you have in Chains your Captive; but my ſoul is even in Heaven already through faith and hope: and upon that *Cæſar* himſelf hath no power. The Mirrour of Martyrs, *pag.*311.

Sautre.

Mr. *William Sautre* being demanded, Whether he would ſtand to the determination of the holy Church, or not? anſwered, That he would ſtand to the determination of the Church, where ſuch determination was not contrary to the will of God. Fox, *Vol.*1. *pag.*673.

He was the firſt of all them that was burned in the Reign of King *Henry* the fourth, in the year of our Lord 1400.

Seraphon.

Archambant Seraphon being demanded, What he thought of the *Pope* and his Authority? anſwered, Fox, *Vol.*3. *cont.pag.*5.

I think verily he is the same, of whom mention is made, 2 *Thes.* 2. which words he being willed to sign with his hand; yea, yea Sir (said he) I am now ready to sign it with my blood, rather then with Ink.

Pag. 6.

O my friend, albeit my Keeper useth all extremity against me, yet the Lord sends in unto me plenty of spiritual consolation, yea and of corporal food also. My hope in God is, that he shall be sooner weary of punishing, then I of suffering, Mirrour of Martyrs, *pag.* 573.

In his Letter to his Wife. —— 'My Jaylor who 'was wont to carry himself as sternly towards me 'as a Lion, roaring alwayes in such wise upon me, 'that all the Prisoners were amazed at it; the Lord 'hath now so mollified his heart, that he is become 'as meek as a Lamb. He comes and visits me him-'self, and as he is able, comforts me, saying, Take 'no care, God will assist you. —— I praise God I 'am of good comfort, being ready to receive what-'soever it shall please him to appoint; if life, life; 'if death, death be it.

In another Letter. —— 'My Brethren, I exhort 'you in the Name of God, that you would learn 'the Psalms without Book whilst you have time and 'leisure; for when you shall be cast into dark Pri-'sons for his sake, you shall then have no Book with 'you, *&c.*

When he looked on his hands, he said, O flesh, thou must suffer, and be turned to ashes, till the last day.

Seton.

See the Ecclesiastical History of Scotland, *pag.* 17.

Mr. *Alexander Seton* (not long after Mr. *Patrick Hamilton*'s death) began to teach in *Scotland*, that the Law of God had of many years not been truly taught; but mens traditions had obscured the purity of it. His accustomed propositions were, (1) That *Christ Jesus* is the End, and perfection of the Law. (2) There is no sin where Gods Law is not violated. (3) To satisfie for sins lies not in mans power, but the remission thereof comes by unfeign-

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ed repentance, and by faith, apprehending God the Father merciful in Christ his Son.

Soon after he was gone from *Sentandrews* to *Dundee*, he heard that another Dominican publickly contradicted his former Doctrine: Moreover he returns, and in a Sermon affirmeth more plainly then ever, what he had before delivered; Adding, that within *Scotland* there were no true *Bishops*, if that *Bishops* should be known by such notes and vertues as Saint *Paul* requires in *Bishops*. This was by and by reported to the *Bishop*, in words varying a little, that a *Bishop* must be a *Preacher*, or else he is a dumb Dog, and fed not the Flock, but fed his own belly. He is sent for, and said the Reporters are manifest Lyars. The Reporters are called. They affirm he said so, and offer to bring more Witnesses. More come. Then said *Seton*, My *Lord*, you may hear and consider what ears these *Asses* have, who cannot discern between *Paul*, *Isaiah*, *Zachary*, and *Malachy*, and *Frier Alexander Seton*: In very deed, my Lord, I said, that *Paul* saith, It behoveth every *Bishop* to be a Teacher: *Isaiah* said, That they that fed not the Flock are dumb Dogs: and *Zachary* saith, They are idle Pastours. I of mine own head said nothing, but declared what the Spirit of God before pronounced: At whom, my Lord, if you be not offended, you cannot be offended justly at me. And so yet again I say, my Lord, they are manifest Lyars that reported unto you, that I said, That ye and others that preach not, are no *Bishops* but Belly-gods. The Bishop was very much offended, but durst not then proceed, because he was the Kings Confessour, and much in favour with him. *Pag.* 18.

First therefore they endeavoured to make him odious to the King, calling him *Heretick*. The King remembred how in private confession, how the *Frier* had

had admoniſhed him for his luſts of the fleſh, and he loved not ſuch advice, and therefore ſaid, That he knew more of the man, then any of them, and then ſubſcribes their Accuſation, and promiſeth them to follow their advice in puniſhing him, and all of the Sect. *Seton* is informed of theſe things, and flies to *Barwick*, whence he wrote to the King in this manner.

Pag. 19. Moſt gracious *Sovereign Lord*, under the Lord and King of all, of whom only thy *Highneſs and Majeſty* hath power and authority to exerciſe Juſtice within this thy Realm, under God, who is King and Lord of all *Realms*, and thy *Majeſty* and all mortal Kings are but onely Servants unto that onely immortal Prince, Chriſt Jeſus, *&c.* It is not unknown to thy gracious Highneſs, how that thy Majeſties ſometime Servant and Oratour (and ever ſhall be to my lifes end) is departed out of thy *Realm* into *England*, but I believe the cauſe of my departure is not known, which onely is, becauſe the *Biſhops* and Church-men of thy Realm have heretofore ſuch authority over thy Subjects, that apparently they were rather the King, and thou their Subject, *&c.* then thou the King, and they thy Subjects, *&c.* And becauſe they will give no man, whom they call Hereticks, audience, time, nor place to ſpeak and have defence, which is againſt all Law, *&c.* if I might have had audience, and ſhewed my juſt defence, I ſhould never have fled, although it had coſt me my life. But becauſe I believed that I could have no audience (they are ſo great with thy Majeſty) I have departed, not doubting, but moved of God, until a better time, that God illuminate thy Majeſty, even to give every man audience (as thou ſhouldſt, and maiſt, and art bound by the Law of God) who are accuſed to the death.

death. And to certifie thy Majesty that these are no vain words, here I offer me to come into thy Realm again, if thy Majesty will give me audience, and there what I have for me according to the Word of God, and cause any *Bishop*, *Abbot*, *Frier*, or Secular, which is most cunning (some of them cannot read their Matins, who are made Judges of Heresie) to impugne me by the Law of God; and if my part be found wrong, thy Majesty being present and Judge, I refuse no pain, *&c.* and if I convince them by the Law of God, and they have nothing to lay to my charge, but the Law of man, and their own inventions to uphold their own glory & pride-full life, *&c.* 'I refer my self unto thy Majesty as 'Judge, whether he hath the victory, that holds him 'at the Law of God, which cannot fail, nor be false, 'or they that hold themselves at the Law of man, 'which is oftentimes plain contrary, and therefore 'false of necessity; for all things contrary to Ve-'rity (which is Christ and his Law) is of necessity a 'lye. —— Pardon me to say that, which lieth to 'thy Majesties charge. Thou art bound by the Law 'of God to cause every man, who in any case is ac-'cused of his life, to have their just defence, and 'their Accusers produced, according to their own 'Law. —— Thy Majesty may learn by daily ex-'perience (seeing they neither fear the King of 'Heaven, as their lives testifie; nor thee their na-'tural Prince, as their usurped Power in their acti-'ons shews) why thy Highness should be no longer 'blinded. Thou maist consider that they intend 'nothing else but the augmenting of their insati-'able covetousness, and continually swallowing up 'thy poor Subjects, never preaching, nor teaching 'out of the Law of God (as they should) the igno-'rant people; but contend who may be most high,

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'most rich, and neareſt thy Majeſty, to put thy 'Temporal Lords and Lieges out of thy counſel 'and favour, who ſhould be, and are moſt tender 'Servants to thy Majeſty in all time of need, to the 'defence of thee and thy Crown. —— Let thy 'Majeſty take boldneſs and authority, which thou 'haſt of God, and ſuffer not their cruel perſecu-'tion to proceed, without audience given to him 'who is accuſed. —— And then no doubt thou 'ſhalt have thy Subjects hearts, and all that they 'can do in time of need, *&c.*

At *Berwick* by thy Highneſs
Servant and Oratour.

Alexander Seton.

Fox, *Vol.* 2. *pag.* 535. When he was in *England*, he was perſecuted for the ſix Articles. He was accuſed for preaching, 'That *Paul* ſaith, of our ſelves we can do nothing. 'I pray thee then, where is thy will, art thou any 'better then *Paul*? &c. —— There is nothing in 'Heaven, or in Earth, that can be any mean towards 'our juſtification, nor can any man ſatisfie God the 'Father for our ſins, ſave onely Chriſt, and the 'ſhedding of his blood. He that preacheth that 'works do merit, *&c.* preacheth a Doctrine of the 'Devil, —— and doth make Works check-mate 'with Chriſt, and plucketh from Chriſt that is his, 'and giveth it to Works. —— If you ask, If good 'works ſhall be rewarded, I ſay yea; and with no 'leſs then eternal glory, but not for any merit in *Pag.* 536. 'them, but onely becauſe God hath promiſed, and 'God rewards not for the merit of the work, but 'for his promiſe ſake, which he will not break. 'Peradventure ye will ſay the Church hath deter-'mined

'mined this matter touching Works: But I ſay, it 'is *Eccleſiæ malignantium*, ſo determining any thing 'againſt Scripture.

Sharp.

Richard Sharp being perſwaded to recant, felt in his own conſcience ſuch a tormenting Hell, that he was not able quietly to work in his Calling, but pined away, till he had come to the place where he had recanted, and renounced his recantation, ſaying, *Neighbours, bear me record that yonder Idol* (pointing to the Altar) *is the greateſt and moſt abominable that ever was, and I am ſorry that ever I denied my Lord God.* Fox, *Vol.* 3. *pag.* 892.

Sheterden.

In the account that *Nicholas Sheterden* gives of his firſt Examination. —— *I required to ſee their Commiſſion. They ſhewed it me. I deſired to have it read. After it was read I told the Suffragon, That his Commiſſion was not general to examine whom he will, but onely thoſe that were juſtly ſuſpected. He told me* I was ſuſpected. *I bade him prove the ſuſpition, or what cauſe he had to ſuſpect.* Thou waſt (ſaid he) caſt into Priſon for that cauſe. *That is a pretty ſuſpition* (ſaid I) *becauſe I had ſuffered impriſonment contrary to Gods Law, and the Laws of the Realm, that therefore I muſt now for amends be examined of ſuſpition without cauſe, to hide all the wrong done to me before; for when I was caſt into Priſon, there was no Law, but I might ſpeak as I did; therefore in that point I could be no more ſuſpect, than you which preached the ſame your ſelf not long before.* —— Then ſaid Mr. *Milles*, I had writ to my Mother, and he had ſeen the Letter, wherein I perſwaded her to my opinions. *In that* (ſaid I) *I did but my duty, to certifie her that I was not in Priſon for any evil: And that was before the Law alſo.* —— At laſt the Biſhop told me he ſuſpected me, and it was Fox, *Vol.* 3. *pag.* 375.

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no matter whereby. *It is not meet* (ſaid I) *for you to be my Accuſer, and Judge too; for that is too much for one man.* If you were a Chriſtian (ſaid *Milles*) you would not be aſhamed of your Faith. *I am not aſhamed* (ſaid I) *I thank God: and if any man did come to me either to teach, or to learn, I would declare it; but becauſe I perceive you come neither to teach, nor to learn, I hold it beſt not to anſwer you.* If you will not (ſaid he) then will we certifie the Kings Council. *I am therewith content* (ſaid I) *that you ſhould certifie that I have ſuffered three quarters of a Year wrongfully, and therefore I deſire to be juſtified, or condemned firſt for that, for which I was impriſoned, and then I will not refuſe to anſwer your Articles, though they were a buſhel of them: but now to anſwer, and thereby to heal all your wrong done to me againſt the Law of God and of the Realm, I will not.* —— Well (ſaid they) will you now deny that you ſaid then, *&c.* and you ſhall be delivered? *No* (ſaid I) *If I did at any time offend your Law, let me have the puniſhment: I deſire no favour.* It is a token (ſaid they) that his faith is naught, ſeeing he is aſhamed to utter it. *Nay* (ſaid I) *you ſhall well know I am not aſhamed of my faith; but becauſe you do ſo greedily ſeek after my blood, I will anſwer to what onely you have already againſt me.* Nay (ſaid the Suffragan) you ſhall anſwer to the Articles, or elſe be condemned upon ſuſpition. *I am content with that* (ſaid I) *then all men ſhall know, that as ye ſuſpect, and can prove no cauſe, ſo ſhall ye condemn me without a matter; and then ſhall all men know ye ſeek my blood, and not juſtice.* —— *Thus I kept the Bandogs at ſtaves end, not as thinking to eſcape them, but that I would ſee the Foxes leap above ground for my blood.*

Pag.376. In the account he gives of his examination before *Wincheſter, &c.* —— I have ſent for you (ſaid *W.*) becauſe I hear you are indicted of hereſie; and

and being called before the Commiſſioners, you will not anſwer, *&c. I did not* (ſaid I) *refuſe to anſwer; but did plainly anſwer, that I had been in Priſon a long time, and reaſon it was that I ſhould be charged, or diſcharged for that, and not to be examined of Articles to hide my wrong impriſonment, neither did I know any Indictment againſt me: If there were any, it could not be juſt; for I was not abroad ſince the Law was made.* —— Your wrong impriſonment (ſaid *W.*) will not excuſe you, but you muſt clear your ſelf. *I ſaid, that was eaſie for me to do; for I had not offended.* He ſaid, I could not ſcape ſo: there I was deceived. *Well then* (ſaid I) *I am under the Law,* &c. ——

Pag. 377.

By your Brother, Priſoner for the Truth in Weſtgate,

Nicholas Sheterden.

In his laſt Examination, as to the fourth, fifth, and ſixth Articles, touching the Real Preſence, and the Sacrament to be adminiſtred in one kind, and in Latine; He refuſed utterly to anſwer thereto before the cauſe were determined, why he was impriſoned, and ſo ſtill remained a Priſoner, before the Laws of Parliament received, *&c.*

He was burnt *July* 12. *Anno* 1555.

In his Prayer. —— *O Lord, my God, and Saviour,* &c. *I am the creature and work of thy hands. Lord God, look upon me and others of thy people, which at this time are oppreſſed of the worldly minded for thy Laws ſake: yea, Lord, thy Law it ſelf is now trodden under foot, and mens inventions exalted above it. And for that cauſe do I, and many thy creatures, refuſe the glory and commodity of this life, and do chooſe to ſuffer adverſity*

versity, and not onely to be baniſhed, but to be burnt with the Books of thy Word, for the hopes ſake laid up in ſtore: for, Lord, thou knoweſt, if we would but ſeem to pleaſe men in things contrary to thy Word, we might by their permiſſion enjoy theſe commodites that others do, ſuch as Wife, Children, Goods, and Friends, &c. *And now, Lord, that the World will not ſuffer me to enjoy them,*
Pag. 378. *except I offend thy Laws,* &c. *Lo, I leave all for the hopes ſake of eternal life, purchaſed by Chriſts blood, and promiſed to all them that fight on his ſide, and are content to ſuffer with him for his Truth,* &c. *O Father, I do not preſume to come to thee in my own righteouſneſs, but onely in the merits of thy dear Son; for whom I can never enough praiſe thee. Neither is my ſacrifice worthy, in compariſon of our bodies mortified, and obedient to thy will. And now, Lord, whatſoever rebellion hath been, or is to be found in my members againſt thy will, yet do I here give my body to the death, rather then I will uſe any ſtrange worſhipping, which I beſeech thee accept at my hand for a pure ſacrifice. Let this torment be to me the laſt Enemy deſtroyed, the end of miſery, and the beginning of all joy,* &c. *and when the time of reſurrection cometh, then let me enjoy again theſe members glorified, which now ſhall be ſpoiled, and deſtroyed by the fire. O Lord Jeſus, receive my Spirit into thy hands. Amen.*

In his *Letter* to his *Mother.* —— This ſhall be to wiſh you increaſe of grace and godly wiſdome, that you may ſee the crafty bewitching of Satan, who doth not openly ſhew himſelf in his own likeneſs, but under colour of devotion deceiveth them that keep not a diligent eye upon him, but having confidence in mens traditions and cuſtomes of the world, leaving the Commandments of God, and Teſtament of his Son, do grow more into ſuperſtition and hypocriſie, then into wiſdome and true holineſs; for Satan by his Miniſters make many believe,

believe, that those things, which they compell us to for their bellies sake, have many godly significations, although they be most contrary to his will, even as did the Serpent in Paradise to our first Mother *Eve*. —— But I know their craftiness herein (I thank God.) They will say, Is he wiser then our great Doctors, that studied all their life? —— But I might say again, What Sir, be you wiser then Christ, and God his Father, or the holy Ghost? What, wiser then the Prophets, and the holy Apostles, and all the holy Martyrs? —— It is some strange learning belike that God, Christ, the Prophets, and Apostles could never attain to the knowledge of. But vain men are never without a shift. Peradventure they will say, that Christ, coming on his Fathers errand, did forget half his errand by the way; for I dare say, the greater half of their Ceremonies were never commanded by Christ.---- Beloved Mother, we have not long time here. Why should we deceive our selves, either for ease of our flesh, or for the winning of this worlds treasure? I know some will say to you, Why should we condemn our Fathers that lived thus? God forbid that we should condemn any, that did according to their knowledge. But let us take heed, that they condemn not us; for if they had heard the Word, as we have, and had been warned as we have, it is to be thought that they would have more thankfully received it, then we do; yea, they were more faithful in that they knew, then many now are. ---- Our disobedience is more great, then their ignorance.-- And now let us know the time of our visitation, and not turn back again, seeing we are once delivered; for surely God will not bear it at our hands, to turn backward. *O remember* Lot's *Wife*. ——

Your own Child Prisoner for the Truth, *L. S.*

In his *Letter* to his *Brother*.——I am told that you have writ to perſwade me to be ruled by my Uncle, who then will beſtow his goods largely upon me. But, my good Brother, I truſt you do not judge ſo evil of me, that I ſhould have a faith to ſell for money; for though he, or you, were able to give me the treaſure of the whole Countrey, yet I thank my Lord God, I do judge it but an heap of dung, in reſpect of the treaſure hid within: yet I do eſteem a buckle of your ſhoe, if it come with good will. To be counſelled, or ruled by him, or you, or any other my friends, I do not refuſe, if they require no more of me then what belongs to mortal men; but if they require of me any thing which pertaineth to God only, there is neither high, nor low, friend, nor foe, I truſt in God, ſhall get it of me, nor yet the Angels in heaven.——But if peradventure you ſhall think with your ſelf, why they are learned, and why ſhould they know what is truth, as well as thoſe that never ſtudied ſo much? To that I anſwer, that if they had ſtudied Gods Word, the Author of Truth, as they have done Logick, and Duns, with the Legend of lies, they ſhould have been as expert in the truth, as they be now in bald reaſons: but they are deluded with lies; becauſe they would not believe, nor walk in the truth.——

In another *Letter* to his *Brother*.——God the giver of all goodneſs, *&c.* give you ſuch a taſt in heavenly things, that all treaſures of earthly things may ſavour to you, as indeed they are, moſt vain and uncertain, *&c.*——Let us know the time of our viſitation, *&c.* Let us to day, while it is called to day, hear his voice, and not harden our hearts by reſiſtance of his will, leſt he ſwear in his wrath, that we ſhall not enter into his reſt.

---Dear

——Dear Brother, my hearts deſire and pray- *Pag.* 380.
er to God is that, that we may together enjoy the bliſs of the eternal inheritance by one ſpiritual regeneration, and new birth, as we are joyned by nature. But alas! the way and mean thereunto, hath been much neglected of me (I will not ſay of you; for I had rather you ſhould accuſe your ſelf.) We have not ſought for wiſdom in Gods Word, as ſome in the world, whom we know, have ſought for money.——Even the Emmet teacheth us to provide for the time to come; for ſhe provideth in Summer againſt Winter. ——Let nothing diſmay you for my cauſe; but be ye ſure, I ſhall have victory in the Truth, which is ſtronger then Kings, Wine, or Women.——I deſire you, and all my friends, that wiſh me good, to pray, that God will always keep me in his truth, as he hath begun; for I deſire nothing in compariſon of Gods Truth, I thank him of his mercy, which ſo hath wrought; for I take it as a ſure ſeal of the endleſs joy, which ſhall hereafter follow.——

In another *Letter* to his *Mother*---- Oh my good Mother, I wiſh you the ſame ſalvation, which I hope my ſelf to feel, and partly taſte of, before this come to you to read, and in the reſurrection, I verily believe to have it more perfectly in body and ſoul, joyned together for ever, and in that day God grant you to ſee my face with joy: dear Mother, beware then of Idolatry, *&c.* O give over old cuſtoms, and become new in the truth. What ſtate ſoever your Father be in, leave that to God, and let us follow the counſel of his Word. Dear Mother, embrace it with hearty affection, *&c.* but caſt off all carnal affections, and love of

worldly things, ſo ſhall we meet in joy at the laſt day, or elſe I bid you farewell for evermore. ——

From *Weſtgate*,
July 11. 1595.

Your Child, written with his hand, and ſealed with his blood, appointed to be ſlain.

N. S.

In his *Letter* to his *Wife*——I know you do complain of your Servant, the Fleſh, that he is rebellious, diſobedient, and untoward; but may not he object againſt you, that he is not kept like a ſervant, but lacketh both meat, and drink, and other neceſſaries meet for, and due to a ſervant? *&c.* and therefore my ſentence is, that you patiently bear with him in ſmall faults, and amend your own great faults, as oppreſſion, cruelty, and coveteouſneſs, requiring (of your body) more then a ſervant can do, ſpecially being tyred with labour, famiſhed with hunger, and lamed with ſtripes. Theſe things amended, if he do his ſervice negligently (as no doubt ſometime he will) ye may then boldly correct him with diſcretion, and ſometime if he do not his task, ye may make him go to bed ſupperleſs. ——Deal mercifully with the Stranger, that he may ſay, Oh of what underſtanding heart is this people? where is God ſo nigh as to theſe? God make you victorious in the field of this World, to rule the Nations with a rod; but kill not the *Gibeonites*, but let them draw water, and hew wood; but give them their meat and drink due for labourers.——Farewel mine own heart.

Yours in bonds, N. S.
Smetius.

Smetius.

When Mr. *Martin Smetius* was apprehended by the *Provoſt*, and twenty Horſemen, as he was preaching; he exhorted the Congregation to be quiet; for they are come (ſaid he) to take me. Fox, *Vol.* 3. *Cont. p.* 36.

When he was upon the Ladder, he ſaid, *Lord, forgive them; for they not what they do.*

Smith.

In the account that Mr. *Robert Smith* gives of his firſt examination.--- There is no remedy (ſaid *Bonner*) but you muſt be burned. *You ſhall do no more unto me* (ſaid I) *then you have done to better men, then either of us both; but think not thereby to quench the Spirit of God, nor to make your matter good; for your ſore is too well ſeen, to be healed privily with blood.* Fox, *Vol.* 3 *pag.* 397.

——Do you not confeſs (ſaid he) that there is one Catholick Church in earth? *Yes verily* (ſaid I) *and that faithful Congregation is built upon the Prophets and Apoſtles, Chriſt Jeſus being the chief corner-ſtone, and in all her words and works maintaineth the Word, and bringeth the ſame for her Authority, and without it, doth nothing, nor ought to do, of which I am aſſured I am by grace made a member.* *Pag.* 398. Where may your Church be found (ſaid he) to bring an offending Brother before the ſame? *It is written in the Acts* (ſaid I) *that when the Tyranny of the Biſhops was ſo great againſt the Church in Jury, they were fain to congregate in Houſes, and in privy places, as they now do, and yet they were nevertheleſs the Church of God.* Their Church (ſaid he) was known full well; but yours is not known. *Then* (ſaid I) *you could not perſecute it as you do.* You are no innocent (ſaid one of the Biſhops Chaplains) as it perceiveth. *By the grace of God* (ſaid I) *I am that I am; and this grace in me, I hope, is not in vain.*——Are not you a Priſoner? (ſaid he) *I am* (ſaid I) *in this fleſh a*

Priſoner, and ſubject to my Maſter, and yours, but I hope yet the Lords freeman through Chriſt Jeſus.

Bonner demanded whether I ſaid, as was written? *That I have ſaid* (ſaid I) *I have ſaid; and what I have ſaid, I do mean utterly.* Before your Lordſhip (ſaid he to the Lord Maior) I deſire him to turn, and I will with all ſpeed diſpatch him out of trouble. *Why, my Lord,* (ſaid I) *do you put on this fair vizor before my Lord Maior, to make him believe that you ſeek not my blood, to cloak your Murtherers through my*
Pag. 309. *ſtoutneſs, as you call it? Have you not burnt the bodies of a great many of the members of Chriſt, men that feared God, and lived vertuouſly, and alſo the Queen Majeſties moſt true Subjects? And ſeeing in theſe Saints you have ſhewed ſo little mercy, ſhall it ſeem to my Lord, and this Audience, that you will ſhew me more favour? No, No, my Lord.*

In another examination of Mr. *Smith.*——— Thou ſayſt (ſaid *Bonner*) that there is no Catholick Church on earth. *You have heard me* (ſaid I) *both ſpeak the contrary, and you have written it as a witneſs of the ſame.* Yea (ſaid he) but I muſt ask thee the queſtion. *Muſt ye of neceſſity* (ſaid I) *begin with a lye? it maketh manifeſt that ye determine to end with the ſame; but there ſhall no lyars enter into the kingdom of God.* *Bonner* threatned me, that if the *Queens Majeſty* were of his mind, I ſhould not come to talk before any man, but ſhould be put into a Sack, and a Dog tyed to the ſame, and ſo ſhould be thrown into the water. *I know* (ſaid I) *you ſpeak by practice, as much as by ſpeculation; for both you and your Predeceſſors have ſought all means poſſible to kill Chriſt ſecretly. Witneſs* Mr. *Hunne, whom your Predeceſſor cauſed to be thruſt in at the Noſe with hot burning needles, and then to be hanged, and gave out that he hanged himſelf. Another of your profeſſion made another innocent man privily to be ſnar'ed, and his fleſh*

to

to be torn and pluckt away with a pair of Pinſers, and ſaid the Rats had eaten him. Thus is all your dealing. As you do not without oaths open your mouth, no more do you without murther maintain your traditions.——By the Maſs (ſaid *Bonner*) it is the moſt ſhameleſs Heretick, that ever I heard ſpeak. *Well ſworn, my Lord* (ſaid I) *You keep a good Watch.*——Well Sir (ſaid *B.*) what ſay you to the Sacrament of Orders? *Ye may* (ſaid I) *call it the Sacrament of miſorders; for all orders are appointed of God.*---What did they (ſaid a Doctor) that came to *John* to be baptized? *They came* (ſaid I) *and confeſſed their ſins unto Almighty God, before* John, *and the whole Congregation.*---When they called me Dog: *Nay* (ſaid I) *ye are dogs, that becauſe holy things are offered, will ſlay your friends; for I may ſay with St.* Paul, *I have fought with beaſts in the likeneſs of men. Here I have been baited theſe two days of my Lord, and his great Bulls of* Baſan, *&c.* A Doctor ſwearing they could do no good. *Then* (ſaid I) *it is fulfilled which is written, How can an evil Tree bring forth good fruit?* --Well ſaid *B.* will you neither hear theſe Gentlemen, nor me? *Yes* (ſaid I) *I am compelled to hear you; but ye cannot compell me to follow you.* Well (ſaid *B.* thou ſhalt burn at a Stake in *Smithfield*, if thou wilt not turn. *And ye* (ſaid I) *ſhall burn in hell, if ye repent not. But, my Lord, to put you out of doubt, I perceive you will not with your Doctors come unto me, and I am determined (by Gods grace) not to come unto you; for I have hardned my face againſt you as hard as braſs. Thus have I left the truth of my anſwers in writing, that ye may ſee how the Lord hath, according to his promiſe, given me a mouth and wiſdom to anſwer in his cauſe, for which I am condemned, and my cauſe not heard.* *Pag.* 400.

In his laſt Examination.--- By my faith (ſaid *B.* to the Lord Maior) I have ſhewed him as much favour as any man living could do. *My Lord* (ſaid *Pag.* 401.

I)

I) *It is written, you must not swear*---By my troth Mr. Speaker (said *Bonner* to Mr. *Tankerfield*) you shall
*Pag.*402. preach at a Stake. *Well sworn my Lord,* (said I) *you keep a good watch.* Well Mr. Controller (said he) I am no Saint. *No, my Lord* (said I) *nor yet good Bishop; for a Bishop should be faultless, and a dedicate vessel unto God: and are you not ashamed to sit in judgment, and be a blasphemer, and condemn innocents?* --- *My Lord Mayor, I require you in Gods Name, that I may have justice.---Let me have no more favour at your hands, then the Apostle had at the hands of* Festus *and* Agrippa, *who, being Heathens and Infidels, gave him leave not only to speak for himself, but also heard the probation of his cause. This require I at your hands, being a Christian Judge.--- If they have the Truth, let it come to the light; for all that will do, come to the light, and they that do evil, hate the light.* Before the Bishop read Sentence against me, he told me in derision of my Brother *Tankerfield*, a tale of a Gentleman, and his look, to which I said, *My Lord, you fill the peoples ears with foolish tales, and make a laughing matter at blood; but if you were a true Bishop, you would speak the words of God.*---Then began the Sentence *in Dei Nomine*, to which I answered, *That he began in a wrong name, requiring of him, where he learned in Scriptures to give Sentence of death against any one for his conscience sake?* --But on he went, and then said, Now call me bloody *Bonner*, and say, I seek thy blood. *Well, my Lord* (said I) *although neither I, nor any of this company, do report the truth of your fact, yet shall these stones cry it out, rather then it shall be hidden.*---*Well, good Friends, ye have seen and heard the great wrong, that we have received this day, and ye are all Witnesses, that we have desired the probation of our Cause by Gods Book, and it hath not been granted; but we are condemned, and our Cause*

Cauſe not heard. ——— *Thus, Gentle Reader, as near as I can, I have ſet out the truth of mine unjuſt condemnation for the Truth, requiring God, that it may not be laid to the charge of thee, O* England. ——— *I hope ſhortly to ſet to my ſeal at* Uxbridge, *Aug.* 8. *by Gods Grace. Pray, that it be to his honour, my ſalvation, and your conſolation.*

Da gloriam Deo.

R. S.

In a *Letter* of his in *Verſe.* *Pag.*403.

——*Hold faſt your faith unfainedly,*
Build as ye have begun,
And arm your ſelf in perfect faith,
To do as ye have done:
Leſt that the Wicked make a mock
That ye have tak'n in hand,
In leaving off the perfect rock,
To build upon the ſand.
Beware theſe filthy Phariſees,
Their building is in blood:
Eat not with them in any wiſe;
Their leaven is not good.
Their ſalt is all unſavoury,
And under good intents;
They maintain all their knavery,
And murther innocents.
They ſeek to ſit in Chriſt his Seat,
And put him out of place:
And make all means that can be made,
His doings to deface.
——*The dark illuſions of the Devil*
Have dimmed ſo their eyes;

That

That they cannot abide the Truth,
To ſtir in any wiſe.
Pag.404. *And if ye keep the perfect path,*
(As I have hope ye do)
Ye ſhall be ſure to have ſuch ſhame,
As they may put you to.
——Commit your cauſe unto the Lord,
Revenge not any evil,
And thou ſhalt ſee the wicked want,
When thou ſhalt have thy will.
Pag.405. *——And as I pray with perfect love,*
And pour out bitter tears;
For you and all that are at large,
Abroad among the briars.
Even ſo I pray thee too prefer
My perſon, and my bands,
Unto the everlaſting God,
That hath me in his hands:
——That as he hath begun in me,
His mercies many a one,
I may attain to overtake,
My Brethren, that be gone.
That when that death ſhall do its worſt,
Where he ſhall point a place,
I may be able, like a man,
To look him in the face.
——And I beſeech the living God,
To hold thee in his hands,
And with thee, even with all my heart,
The bleſſing of my hands.
Which I eſteem of higher price,
Then Pearl, or precious Stone,
And ſhall endure for evermore.
When earthly things are gone.——

In his *Letter to his Brother*——

Sith that it is Gods will to put in me his power, Pag.407.
Upon his holy hill to fight againſt this whore.
Full well I am content, if he allow it ſo,
To ſtand with all my might the whore to overthrow.
Even with a willing mind, the death I will outface;
And as I am aſſured, the battel to embrace.
That they which hear the truth, how I have paſt the pike,
May ſet aſide their youth, and learn to do the like.
And though it be my lot, to let her ſuck my blood,
Yet am I well aſſured, it ſhall do her no good;
For ſhe is ſet to kill the things ſhe thinks accurſt,
And ſhall not have her fill of blood, until ſhe burſt.
*I took her * from the world, and made her like the croſs;* * His Wife.
But if ſhe hold her own, ſhe ſhall not ſuffer loſs;
For where ſhe had before, a man unto her make,
That by the force of fire, was ſtrangled at a Stake;
Now ſhall ſhe have a King to be her helping hand,
To whom belong all things that are within the land.
--And thou, my Brother Dear, and eke my Mothers Son,
Come forth out of all fear, and do as I have done;
And God ſhall be thy guide, and give thee ſuch increaſe,
That in the flames of fire, thou ſhalt have perfect peace.
——*If thou wilt do my Daughter good,*
Be mindful of thy Brothers blood.

In another *Letter*.——Be not afraid, moſt Pag.408.
dearly beloved in our Saviour Jeſus Chriſt, at theſe moſt perilous days, wherein, by the ſufferance of God, the Prince of darkneſs is broke looſe, and rageth in his members againſt the elect of God with all cruelty, to ſet up again the kingdom of Antichriſt, *&c.* knowing that ye be called not only to believe in Chriſt, but to ſuffer for him.

O how happy are ye that are counted worthy to ſuffer for the teſtimony of Chriſt! Quiet therefore your ſelves, and rejoyce in him, for whom you ſuffer; for unto you do remain the unſpeakable joys, which neither eye hath ſeen, nor ear hath heard, nor is the heart of man able to comprehend.———Now cometh the day of your Trial, wherein the waters rage, and the ſtormy winds blow. Now it ſhall appear, Whether ye have builded upon the fleeting ſand, or upon the immovable rock Chriſt, *&c.* Now approacheth the day of your battel, wherein it is required, that ye ſhew your ſelves the valiant Souldiers of Chriſt Jeſus, *&c.* Chriſt is your Captain, and ye be his Souldiers, whoſe cognizance is the Croſs, *&c.* ———He is faithful, and will not ſuffer you to be further aſſaulted, then he will give you ſtrength to overcome, *&c.* Shrink not therefore, dear hearts, when ye ſhall be called to anſwer for the hope that is in you; for we have the Comforter, *&c.* he ſhall ſpeak in us, he ſhall ſtrengthen us. What is he then, that ſhall be able to confound us? ----The Tyrants ſtrength is in ſpear and ſhield, but our help is in the Name of the Lord, which made both heaven and earth. He is our buckler, and our wall, a ſtrong tower of defence; He is our God, and we are his people. He ſhall bring the Counſels of the ungodly to naught: He ſhall take them in their own net. He ſhall deſtroy them in their own inventions. The right hand of the Lord ſhall work this wonder. His power is known among the children of men. Their Fathers have felt it, and are confounded. In like manner, ſhall they know, that there is no counſel againſt the Lord, *&c.* work they never ſo craftily, build they never ſo ſtrongly, yet down ſhall their *Babel* fall, and the Builders

Builders ſhall be ſcattered upon the face of the earth, as accurſed of God. The juſt ſhall ſee this, and be glad, and praiſe the Name of the Lord, *&c.* Then ſhall the fearful ſeed of *Cain* tremble and quake. Then ſhall the mocking *Iſhmalites* be caſt out of doors. Then ſhall the Whore of *Babylon* receive double vengeance.——Which day is not far off, the day wherein the Kingdom of Antichriſt ſhall have an end, and never riſe any more. In the mean time, abide in ſure and certain hope, cleaving unto the promiſes of God, which in their own time ſhall be fulfilled. Acquit your ſelves like men, *&c.*——What better quarrel can ye have, *Pag.*409. to give your lives for, then the Truth it ſelf? That man that giveth his life for the truth, takes the readieſt way to life. He that hath the Popes curſe for the Truth, is ſure of Chriſts bleſsing.——Hold on therefore the right way, look not back, have the eye of your heart fixed upon God, and ſo run, that ye may get hold of the appointed glory. Caſt away all your wordly pelf, and wordly reſpects, as the favour of friends, the fear of men, ſenſual affections, reſpect of perſons, honour, praiſe, ſhame, rebuke, wealth, poverty, riches, lands, poſſeſsions, carnal Fathers and Mothers, Wife, and Children, with the love of your own ſelves, and in reſpect of that heavenly treaſure ye look for, let all theſe be denied, and utterly refuſed of you, ſo that in no condition they do abate your zeal, or quench your love towards God.——Exchange them for advantage.——Loſeth that man any thing, that of his carnal Father and Mother is forſaken, when therefore he is received of God the Father, to be his Child and Heir in Chriſt? Heavenly for earthly; for mortal, immortal; for tranſitory, things permanent, is great gain to a Chriſtian con-

conſcience.———What way can ye glorifie the Name of your heavenly Father better, then by ſuffering death for his Sons ſake?---Be ſtrong therefore in your battel. The Lord God is on your ſide, and his Truth is your Cauſe; and againſt you are none but thoſe that are enemies to the Croſs of Chriſt, *&c.* ſuch as the Lord God hath always abhorred, and in all ages reſiſted and overthrown.---- The Spirit of God doth call them Foxes, Serpents, Cockatrices, Lions, Leopards, Bulls, Bears, Wolves, Dogs, Swine, Beaſts, *&c.* teaching us thereby their inclinations; But the Lord with his right arm ſhall defend his little flock againſt them all. He will keep them to the hour appointed, *&c.* In the mean time let them envy, maligh, blaſpheme, curſe, ban, betray, whip, ſcourge, hang, and burn; for by theſe means God will try his elect as gold in the furnace, and by theſe means ſhall they diſcover themſelves what they be, for all their Sheep-skins.——Beſides, their extreme cruelty ſhall be a mean the ſooner to provoke God to take pity upon his ſervants, and to deſtroy their enemies.——Our duty is in the mean time patiently to abide the Will of God, which worketh all things for the beſt. Thus God dealeth with us, partly for our trial, and partly for our ſins, committed to the great ſlander of the Goſpel, whereby the Name of God was evil-ſpoken among his enemies.——Fall ye to prayer, and let theſe Belly-gods prate; for he is in Heaven, and ſleepeth not, that keepeth *Iſrael.* He is in Heaven, that made the Seas calm, when
*Pag.*410. the Diſciples were afraid----If we repent of our wickedneſs done againſt him, then ſhall he take away the plague deviſed againſt us. Let us therefore repent, and bring forth the worthy fruits of repen-

pentance. —— God Almighty, for his Sons ſake, deliver the Queen, and this Church and Realm from theſe proud Prelates, which are as profitable in the Church of Chriſt, as a Polecat in the midſt of a Warren of Conies. To conclude, my Brethren, I commit you to God, and to the power of his Word, which is able to eſtabliſh you in all Truth. His Spirit be with you, and work alway that ye may be mindful of your duties towards him, whoſe ye are both body and ſoul: whom ſee that ye love, ſerve, dread, and obey above all worldly Powers, and for nothing under the Heavens defile your conſcience before God. Diſſemble not with the Word. God will not be mocked. Such as diſſemble with God, deceive themſelves. Such ſhall the Lord deny, and caſt out at the laſt day. ——

In another *Letter* to his *Wife*. —— I am in the ſame ſtate you left me in, rather better then worſe, looking daily for the Living God, before whom I hunger full ſore to appear, and receive the glory, of which I truſt thou art willing to be a partaker. —— Let no man take away the ſeed, that Almighty God hath ſown in thee, but lay hold of eternal Life, which ſhall ever abide, when both the Earth and all earthly Friends ſhall periſh. —— Continue in Prayer. Do well. Be faultleſs in all things. Beware of abominations. —— The Lord Jeſus preſerve you and yours. *Amen.*

From *Newgate*
April 15.

By your Husband here,
and in Heaven.

R. S.

At the Stake at *Uxbridge*, *Aug.* 8. 1555. he willed the people to think well of his cause, and not to doubt, but that his body dying in that Quarrel, should rise again to life. *And* (said he) *I doubt not but God will shew you some token thereof.* At length he being well nigh half burnt, and all black with fire, clustered together as in a lump, like a black Cole, all thinking him dead, *suddenly rose up right before the people, lifting up the stumps of his arms, and clapping the same together.*

In another *Letter* to his *wife*. ——— Seek first to love God, dear Wife, with your whole heart, and then shall it be easie to love your Neighbour. Be friendly to all Creatures, especially to your own Soul. Be always an enemy to the Devil, and the World, but especially to your own Flesh. In hearing of good things, joyn the ears of your head and heart together. Seek quietness with all men, but especially with your own Conscience. Love all men, but especially your enemies. Hate the sins that are past, but especially those to come. Be as ready to further your enemy, as he is to hinder you from being the Child of God. Defile not that which Christ hath cleansed, lest his blood be laid to your charge. Remember that God hath hedged in your tongue with the teeth and lips, that it may speak under correction. Be ready at all times to look to your Brothers eye, but especially to your own; for he that warneth others of that, wherein he himself is faulty, giveth his Neighbour the clear Wine, and keepeth the dregs for himself. Beware of riches, and worldly honour; for without understanding, prayer, and fasting, it is a snare; and also poverty, all which are like to fire, of which if a man take a little, it will warm him, but if he take too much, it will consume him. Shew mercy unto the

the Saints for Christs sake, and Christ shall reward you for the Saints sake. Among all other Prisoners, visit your own soul, for it is inclosed in a perilous Prison. ——

If you will meet with me again, Pag. 411.
Forsake not Christ for any pain.

In another *Letter* to his *Wife*. —— We are very straitly kept, I praise God of his mercy: Nevertheless Almighty God is ever with us. —— Be fervent in prayer. Pray, pray, pray, that God would of his mercy put up his Sword, and look on his people. ——

Yours, and ever yours,

R. S.

In another *Letter* to a *Friend*. —— It breaketh my heart to hear, not onely that he * doth, but also that he teacheth others, that it is unhurtful to go to all all abominations in the Idol Temples: Nevertheless, dear Friend, be not moved to follow sinners; for they have no inheritance with God, and with Christ; but look that by going into the Idol Temple, ye defile not the Temple of God; for Light hath no fellowship with Darkness. What the Lord hath commanded, that do: If not going to Church were without persecution, they would not learn you that lesson. But all things that are sweet to the flesh, are allowed of the fleshly. ——

* *Her Husband.*

Content thy self with patience,
With Christ to bear the Cross of pain:
Which can, and will thee recompence,
A thousand fold with joyes again.

Let nothing cause thy heart to quail,
Launch out thy Boat, hoise up thy Sail,
Put from the shore :
And be thou sure, thou shalt attain
Unto the Port that shall remain
For evermore.

Sparrow.

Fox, *Vol.* 3. *pag.* 857. *William Sparrow* being charged with the submission he made to the Bishop the year before, answered thus, *I am sorry that ever I made it : it was the worst deed that ever I did.* Adding further unto them, *Hold up your abomination as long as you can. ---- That which you call Truth, I do believe to be Heresie. ---- And that which you call Heresie, is good and godly ; and if every hair of my head were a man, I would burn them all rather then go from the Truth.*

Spinola. Sega.

Fox, *Vol.* 4. *cont. pag.* 44. After Mr. *Francis Spinola* returned to Prison from his Examination, Mr. *Francis Sega*, by conference with him, was much established in the Truth, saying, *That God had reserved him for such a time, to make him partaker with him of so great consolation.* After news was brought to *Sega* that he should die that evening, and *Spinola* had prayed with him, *Sega* told him, *His soul was heavy to the death : Spinola* gave him this answer, *Fear not, for it will not be long before it shall feel those joyes, which shall endure for ever.* When *Sega* was in the Boat, a Frier perswaded him to return into the right way. *I am* (said he) *already in the way of our Lord Jesus Christ.*

Pag. 45. *Spinola* at his second appearance before his Judges, He reproved the Popes Legate, with the Clergy there present, as also the Lords of *Venice* ; because contrary to their consciences they so persecuted the Truth of God, calling them the off-spring of the

the Pharisees, *Caiaphas*, and the Gentiles, who now kill Christ Jesus in his members.

Being asked at his third appearance, Whether he would recant? *The Doctrine* (said he) *maintained by me is not erroneous, but the very same truth which Jesus Christ and his Apostles taught and preached, and for which all the Martyrs, as well of old time as now, have willingly laid down their lives.*

When he was condemned to be drowned as an Heretick, he said, *I am no Heretick, but the Servant of Jesus Christ.*

Spurdance.

In the account that *Thomas Spurdance* gives of his Examination. —— The Chancellour asked, if I had been with the Priest, and confessed my sins unto him: and I said, *No, I had confessed my sins to God; and God saith, In what hour soever a sinner doth repent, and is sorry for his sins, and asks him forgiveness, willing no more so to do, he will no more reckon his sin unto him, and that is sufficient for me.* —— Have you received the blessed Sacrament of the Altar (said he) at this time of *Easter*? *No* (said I) *I dare not meddle with you in it, as you use it: for the holy Supper of the Lord serveth for the Christian Congregation, and you are none of Christs members, and therefore I dare not meddle with you, lest I be like you.* —— *You are none of Christs members, because you teach Laws contrary to Gods Law.* —— The Chancellour called me Heretick. Then said I, *The Servant is not greater then his Master; for your Predecessours killed my Master Christ, the Prophets, and Apostles, and holy vertuous men, and now you also kill the Servants of Christ; so that all the righteous blood that hath been shed, even from righteous* Abel *until this day, shall be required at your hands.* —— Wilt thou (said the Bishop) be sworn to the Pope? *No* (said I)

Fox, *Vol.* 3. *pag.* 854.

Pag. 855.

warrant you, by the grace of God, not as long as I live: for you cannot prove by the Scripture that the Pope is head of the Church, and may do therein what he listeth. ——— I see (said the Bishop) you be stout, and therefore you shall be compelled by Law, whether you will or no. My Lord (said I) so did your forefathers intreat Christ and his Apostles: they had a Law, and by their Law they put him to death: and likewise you have a Law, which is tyranny, and by that would you enforce me to believe as you do, but the Lord I trust will assist me against all your beggarly Ceremonies, and make your foolishness known to all the world one day. ——— When were you at Church? (said he) Never (said I) since I was born, i.e. since I was new born, as Christ said to Nicodemus, Except ye be born anew, ye cannot enter into the Kingdome of Heaven. ——— Thou art a Traytor (said the Bishop) No (said I) I am not a Traytor, for I have done, I think, better service to the Crown imperial of England, then you. If you had done so good service (said he) you would be obedient to the Laws of the Realm. So I am (said I) there is no man above (I thank God) that can accuse me justly, that ever I was disobedient to my Civil Law: But you must consider, my Lord, that I have a Soul and Body; and my Soul is none of the Queens, but my Body and Goods are: I must give God my Soul, and all that belongeth to it, i.e. I must do the Laws and Commandments of God; and whosoever commandeth Laws contrary to Gods Laws, I may not do them for losing my own soul; but must rather obey God then man. ——— When the Bishop to prove that they ought to have Ceremonies in their Church, urged that it was a good and decent order; as when you go to Dinner, you have a Cloth upon the Table, to furnish the Table before the Meat shall come upon it, &c. These (said he) are inventions and imagination out of your own brain,

brain, without any Word of God to prove them; for God saith, Look what you think good in your own eyes, if I command the contrary, it is abominable in my sight. And these Ceremonies are against Gods Laws; for Saint Paul saith, They be weak and beggarly, and reboketh the Galatians for doing them. —— Then came a Gentleman to me, and said, Are you wiser then all men? and have you more knowledge then all men? will you cast away your soul wilfingly? My Lord, and other men also would fain you would save your self, &c. Then said I, if I save my life, I shall lose it; and if I lose it for Christs sake, I shall find it in life everlasting. And if I take a day, when the day cometh I must say them, even as I do now, except I will lye, and therefore thou needeth not. Pag. 856.

Spicer.

When the Chancellour delivered John Spicer to the Sheriffe, he said, *Mr. Sheriffe, now must you be your Butcher, that you may be guilty with them of innocent blood before the Lord.* —— At the Stake he said, *This is the joyfullest day that ever I saw.* Fox, *Vol.* 3. p. 679, 680.

When some of the Sheriffs Servants desired John Spicer at the Stake not to faint: *Doubt not (said he) of me, my soul is quiet; but be ye strong and stedfast in the Lord Jesu, and commit your selves to him in the confession of his holy Name, and profession of his Truth.* Fox, *Vol.* 3. pag. 1013.

Suet.

You deprive me (said Francis Suet) *of this life, and promote me to a better, which is, as if you should rob me of Counters, and furnish me with Gold.* Ward, &c. pag. 41.

Spangerberg.

Tilleman Spangerberg, who died in the year 1499. said thus unto his Sons and Neighbours, *This Religion shall shortly be despised, and ye shall see the Priests and Monks cast out of the Churches and Cloysters contemptibly for their wickedness, especially for their ava-* Petrie's Comp. Hist. of the Cath. Church, Cent. 15. pag. 533.

rice and filthineſs. Unto ſome Canons he ſaid, *Ye are called Spiritual men, and ſhould teach the people, but ye do far otherwiſe. Ye are Authours of Wars, that ſhould exhort others to peace. Ye ſhould ſave mens ſouls, and ye deſtroy both ſouls and bodies.*

Stallour.

Ward, *pag.* 40. *Hugh Stallour* ſaid unto *John Pike* his Fellow-Martyr, *Yet a little while, and we ſhall ſee one another before the Throne and Face of God.*

Stanley.

Fox, *Vol.*3. *pag.*788. *Agnes Stanley* being urged by *Bonner* to recant, ſhe ſaid, *I had rather every hair of my head were burned, were it never ſo much worth, then that I will forſake my Faith, which is the true Faith.* —— *As for thoſe that you ſay be burnt for Hereſie, I believe they are true true Martyrs before God: therefore I will not go from my Faith, as long as I live.*

Stile.

Fox, *Vol.*2. *pag.*630. This Martyr ſeeing the Book of the *Apocalyps* (which he was wont to read in) faſtned to the Stake to be burned with him, *O bleſſed Apocalyps* (ſaid he) *how happy am I, that ſhall be burned with thee!*

Stirk.

Fox, *Vol.*2. *pag.*615. *Hellen Stirk* being not ſuffered to die with her Husband, and therefore parting from him, ſaid *Husband, rejoyce; for we have lived together many joyfull dayes; but this day ought to be moſt joyfull to us both, becauſe we ſhall have joy for ever: therefore I will not bid you good night; for we ſhall ſuddenly meet with joy in the Kingdome of Heaven.*

Straton.

Hiſt. of Scotland, *pag.*22,23. As the Laird of *Dun Areskin* was reading in the Fields to Mr. *David Straton* theſe words of Chriſt, *He that denieth me before men, or is aſhamed of me in the midſt of this wicked generation, I will deny him in the preſence of my Father, and before his Angels:*

He

He caſt himſelf upon his knees, and cried out, *O Lord, I have been wicked, and juſtly muſt thou withdraw thy grace from me: but, Lord, for thy mercies ſake, let me never deny thee, nor thy Truth, for fear of death it ſelf.* He was burnt *A.* 1534.

Sutphen.

When Mr. *Henry Sutphen*, after his being very ſucceſsfull in preaching the Goſpel at *Breme*, being called to preach at *Diethmar*, and having heard the minatory Letters, that were procured by the Monks from the Forty eight Preſidents, of death in caſe he preached, he anſwered, That *foraſmuch as he was come, being ſent for by the whole Congregation to preach the Goſpel of Chriſt, he would ſatisfie that vocation; becauſe he ought rather to obey the Word of God then man: and if it pleaſed God, that he ſhould loſe his life in Dietlmar, there was as near a way to Heaven, as in any other place; and for his own part he doubted nothing at all, but that once he muſt ſuffer for the Goſpels ſake.* Fox, *Vol.* 2. *pag.* 104.

Swinderby.

In Mr. *William Swinderby's* Letter to the *Parliament*, written by him in *Old Engliſh*. —— Dear Sirs, ſo as we have ſeen by many tokens, that this world draws to an end; and all that ever have been brought forth of *Adam's* kind into this world ſhulen come together at Dooms-day, rich and poor, ſchone to give accompt, and to receive after his deeds, joy or paymen for evermore: Therefore make we our works good, and be ye ſtable and true to God, and ye ſhulen ſee his help about you. This Land is full of Ghoſtly Cowards: in Ghoſtly Battle few dare ſtand; But Chriſt, that Comforter of all that falleth (to that his heart braſt for our love) againſt the Fiend, the doughty Duke, comforteth us thus; Be ye ſtrong in Battel, and fight ye with the old Adder. Wake ye, and pray ye, ſtond ye in beleeve, do ye manly, Fox, *Vol.* 1. *p.* 619, 620.

manly, and be ye comforted, &c. —— Blessed be he that waketh, for nought to sleepers, but to wakers God has behite the Crown of Life. The hour is now from sleep for to rise, for he that early awakes to me, he shall find me, saith Christ himself. —— Yee been the body of Christ, saith *Paul*, that needs must suffer with the head, or else your bodies been but dead, and departed from Christ that is the Head. Cursed be he (saies *Paul*) that loves not Jesus Christ, and who it is that loves him, Christ himself tells in the Gospel, He that has my hests, and keeps them, he it is that loves me. —— Be ye not ashamed of the true witnes of Jesus Christ, For Christ our God saies in his Gospel, He that shames me and my words, him shall mans Son shame, &c. —— Sith ye be Christen men, &c. Christs men, shew indeed that ye been such, as ye daren shew you the Kings men. —— Sith our time is short, &c. do we the good we may, to Gods worship, when we have time. Be true, saies God, to death, and ye shall have the Crown of Life. —— Dread you nought of the words of a sinful man, &c. In *Leviticus* God saith, Gif that ye wenden in mine hests, and keepen my commandments, and done hem, I shall bring forth their fruit, &c. and ye shall eaten your bread in fulnes, ye shoulen dwell in your Land without drede, &c. —— If that ye hear me not, ne done nought all mine hests, but despisen my Law, and my Doomis, and that ye done not tho things that of me been ordeined, and breaken my Commandements, and my Covenants, I shall visit you surely in nene and brenning, which shall dimn your eghenen, and shall wast your lives about nought, &c. —— These Vengeances, and many moe God said should fall on them that break his biddin's, &c. Then sith Christ become man,

L vit. 26.

and

and bought us with his heart blood, and has shewed us so great love, and given us an easie Law, of the best, that ever might be made, to bring us to the joy of Heaven, and we despise it, and loven it nought; What vengeance will be taken hereon, so long as he has suffered us, and so mercifully abidden, when he shall come that righteous Judge in the Clouds to deme this world? Therefore turn we us to him, and leave sin that he hates, and over all things maintain his Law, that he confirmed with his death. ——

Symeonel.

Thus to die a Christian (said he) *is to live, yea the chief good, and best end of a man.* Ward, pag. 15.16.

Sympson.

In the Letter of Mr. *Cuthbert Sympson*, wherein he reports how he was used in the Tower of *London*, whither he was sent by the Council, *Decemb.* 13. *Anno* 1558. —— *Sing Hosanna unto the Highest with me* Cuthbert Sympson. *God forgive me my sins. I ask all the world forgiveness, and I do forgive all the world; and thus I leave this world in hope of a joyful resurrection.* Fox, *Vol.* 3. pag. 865.

Even *Bonner* in the Consistory spake thus of him. *Pag.* 866

'I say unto you, that if he were not an Heretick, 'he is a man of the greatest patience that ever came 'before me. He hath been thrice wracked upon 'one day in the Tower: In my House also he hath 'felt some sorrow, and yet I never saw his patience 'broken, *&c.*

In the Bishops Cole-house, whilst he was in the Stocks, the day before he was condemned, about eleven of the Clock towards midnight, he heard one coming in, first opening the outward door, then the second, after the third door, and so looking in upon him, having no Candle or Torch, that he could see,

see, but giving a brightness and light most comfortable and joyful to his heart, saying *Ha* unto him, and so departed.

Pag. 867. *In his Letter to his Wife out of the Cole-house.*—— 'I beseech you with my soul commit your self to 'God, and trust in him, &c. being sure that he 'will suffer nothing to come to us, but that which 'shall be most profitable to us; for it is either a 'correction for our sins, or a trial of our Faith, or 'to set forth his Glory, or for all together; and 'therefore must needs be well done—— I beseech 'you now be of good chear, and count the Cross 'of Christ greater Riches then all the vain plea-'sures of *England*.—— Those that have supped with 'Christ by faith, must drink of his Cup, I mean, 'his Cross. Take the Cup with a good stomack, 'and then shall ye be sure to have the good Wine, 'Christs blood to this poor thirsty soul.——Pray 'continually. In all things give thanks.

In the Name of Jesus shall every knee bow.

Cuthbert Symson.

T.

Tankersfield.

Fox, *Vol.* 3. pag 395. *George Tankersfield* of *London*, Cook, was converted from Popery by the great cruelty used of the Popes side.

Bonner coming to take him, pretended to his Wife, when he found him not at home, that he came only to have him come, and dress a banquet at the Lord *Pagets*: which when his Wife had told him, said, *A banquet, Woman? indeed it is such a* banquet,

banquet, as will not be very pleasant to the flesh; but Gods will be done.

When he was prest by *Bonner* to recant, he said, *I will not forsake mine opinions, except you, my Lord, can refell them by Scripture.*——And pointing to the Bishop, he said, *Good people beware of him, and such as he is; for these be the people that deceive you.* Pag. 396.

When the hour drew near, wherein he should suffer, he desired, and procured some Malmsey, and a Loaf, that he might eat and drink in remembrance of Christs death and Passion; because he could not have it ministred unto him by others in such manner, as Christ commanded; and then, after he had prayed, and read the Institution of the holy Supper, he said, *O Lord, thou knowest it, I do not this to derogate authority from any man, or in contempt of those which are thy Ministers; but only because I cannot have it ministred according to thy Word,* &c. and so he received it with giving of thanks.

When some of his Friends willed him to eat some meat, he said, *I will not eat that which should do others good, that have more need, and that have longer time to live then I.*

Upon the occasion of his stretching out his leg to a good fire in his Chamber, and when it had touched his foot, quickly pulling it back again, he shewed how the Flesh did perswade him one way, and the Spirit another.

'*F.* O thou fool, wilt thou burn, and needest 'not?

S. *Be not afraid; for this is nothing in respect of fire eternal.*

'*F.* Do not leave the company of thy Friends, 'and Acquaintance which love thee, and will let 'thee lack nothing.

S. *The*

S. *The company of Jesus Christ, and his glorious presence doth exceed all fleshly friends.*

'F. Do not shorten thy time; for thou must 'live, if thou wilt, much longer.

S. *This life is nothing unto the life in Heaven, which lasteth for ever.*

Pag. 397. Considering his time was short, he said, *Although the day be never so long, yet at last it ringeth to evening song.*

At the Stake he said, *Although I have a sharp dinner, I hope to have a joyful supper in Heaven.*

A Priest telling him, if he would believe on the Sacrament of the Altar, he said, *I defie the whore of Babylon; I defie the whore of Babylon; Fie of that abominable idol, good people do not believe him.*

A certain Knight by, went unto him, and said softly, *Good Brother, be strong in Christ*: whereupon he said, *O Sir, I thank you, I am so, I thank God.*

When the fire was kindled, he bathed himself in it, calling on the Name of the Lord Jesus.

Tatianus.

Socrat. Eccl. Hist. l. 3. c. 13. p. 305. *Tatianus, Theodulus*, and *Macedonius*, when they were set upon the Gridiron, they reasoned thus with the Governour, *If thou lung (O Amachius) after broyled meat, turn up the other side of us, lest in the eating we seem raw unto thee, and the blood run about thy teeth.*

Taylor.

Fox, *Vol.* 3. *p.* 168. When Dr. *Rowland Taylor* was sent for to appear before *Gardiner*, some of his Friends advised him to depart the Realm for a time, and so to preserve himself for a further good: he made them this answer, *Dear Friends, I must heartily thank you, for that you have so tender a care of me; And although I know, that there is neither justice nor truth to be looked for*

for at my Adversaries hands, but rather imprisonment, and cruel death, yet know I my cause to be so good, and the truth so strong on my side, that I will by Gods Grace go, and appear before them, and to their beards resist their false doings.

His Friends perswading him to follow Christs counsel, *when they persecute you in one City, fly,* &c. and so to keep himself against another time, when the Church shall have great need of such diligent Teachers, and godly Pastors: *Oh,* (said he) *what will ye have me to do? I am now old, and have already lived too long to see these terrible and most wicked days. Flie you, and do as your consciences lead you. I am fully determined, (with Gods grace), to go to the Bishop, and to his beard to tell him, that he doth naught. God shall well hereafter raise up Teachers of his people, which shall with much more diligence and fruit teach them, then I have done; for God will not forsake his Church, though now for a time he trieth and correcteth us; and not without a just cause. As for me I believe before God, I shall never be able to do so good service as I may do now; nor shall I ever have so glorious a calling, as I now have; nor so great mercy of God proffered me, as is now at this present; for what Christian would not gladly dy against thy Pope and his Adherents? I know that the Papacy is the kingdom of Antichrist, &c. Wherefore pray for me, and I doubt not but God will shame mine enemies.* Mat. 10.

After his Friends could not perswade him, they with tears commended him to God, and he went towards *London* with his Servant *John Hall*, who offered to venture his life with and for him, if he would flie: But Dr. *Taylor* would not be perswaded: *Oh* John (said he) *shall I give place to this thy worldly counsel, and leave my flock in this danger? Remember the good Shepherd Christ, he not only fed his flock,*

flock, but died for them: Him must I follow, and will
Pag. 169. *by Gods grace: Therefore, good* John, *pray for me; and if thou seest me weak at any time, comfort me, and by no means discourage me.*

At his appearing before *Gardiner*, there was the following conference between them.

'*G.* O thou Knave, Traitor, Heretick!

T. *I am neither Traitor, nor Heretick, but a true Subject, and a faithful Christian, and am come to know why you sent for me.*

'*G.* How dareſt thou look me in the face for 'ſhame? Knoweſt thou not who I am?

T. *Yes, I know you are Dr.* Stephen Gardiner, *Biſhop of* Wincheſter, *and Lord Chancellor, and yet but a mortal man, I trow. But if I ſhould be afraid of your Lordly looks, why fear you not God the Lord of us all? How dare you for ſhame look any Chriſtian in the face, ſeeing you have forſaken the Truth, denied our Saviour Chriſt, and his Word, and done contrary to your own oath and writing? with what countenance will you appear before the judgment ſeat of Chriſt,* &c?

'*G.* Tuſh, tuſh, that was *Herods* oath unlawful, and 'therefore worthy to be broken; and I thank 'God I am come home again to our Mother the 'Church of *Rome*, and ſo I would thou ſhouldſt 'do.

T. *Should I forſake the Church which is founded upon the true foundation of the Apoſtles and Prophets,* &c. *Nay God forbid. Let the Pope, and his, return to our Saviour Chriſt, and his Word, and thruſt out of the Church ſuch abominable idolatries as he maintaineth,* &c. *You wrote truly againſt him, and were ſworn againſt him.*

'*G.* Our holy Father the Pope hath diſcharged 'me of it.

T. *But you ſhall not ſo be diſcharged before Chriſt, who*

who doubtless will require it at your hands, as a lawful oath made to your Liege and Soveraign Lord the King, from whose obedience no man can assail you.

'*G.* I see thou art an arrogant Knave and a very Fool.

T. *Leave your unseemly railing stime; you know Christ saith, That he that saith to his Brother, thou fool, is in danger of Hell-fire.* Mat. 5.

'*G.* Thou hast resisted the Queens proceedings, 'and wouldst not suffer the Parson of *Aldam* to say 'Mass in *Hadley.*

T. *My Lord, I am Parson of* Hadley, *and it is against all Right, Conscience, and Laws, that any man should come into my charge, and presume to infect the Flock committed to me, with the venom of the Popish Idolatrous Mass.*

'*G.* Have this fellow hence to the Kings Bench, Pag. 170. 'and charge the Keeper he be straitly kept.

T. *Good Lord, I thank thee, and from the Tyranny of the Bishop of* Rome, *and all his detestable errours, idolatries, and abominations, good Lord deliver us.* This he spake kneeling, holding up his hands to Heaven.

In the end of the Letter wherein he gives the former account of the conference, he thanks God for his Grace, that he had confessed his Truth, and was found worthy for truth to suffer bonds, beseeching his Friends to pray for perseverance for him.

He told his Friends that visited him in Prison, *That God had most graciously provided for him to send him to that Prison, where he found such an Angel of God, as Mr.* Bradford, *to be in his Company to comfort him.*

In another Conference between him and the Lord Chancellor.——

'*G.* You are sent for to enjoy the King and

'Queens Majesties favour, if you will now arise a-'gain with us, &c.

T. *So to rise will be the greatest fall that ever I could receive; for I should so fall from my dear Saviour Christ to Antichrist.*

*Pag.*171. In another Letter of his.——'God be praised 'since my condemnation I was never afraid to die: 'Gods Will be done. If I shrink from Gods 'Truth, I am sure of another manner of death, 'then Judge *Hales* had. But God be praised, even 'from the bottom of my heart, I am unmoveably 'setled upon the rock, nothing doubting but that 'my dear God will finish the work that he hath 'begun in me and others. To him be all honour 'through Christ our only and whole Saviour. *A-men.*

*Pag.*174. When Dr. *Tailor*, Mr. *Bradford*, and Mr. *Sanders* heard the Sentence of death read upon them, they most joyfully gave God thanks, and stoutly said unto the Bishops: *We doubt not but God, the righteous Judge, will require our blood at your hands, and the proudest of you all shall repent this receiving again of Antichrist, and your tyranny against the flock of Christ.*

As he was brought after Sentence towards the Prison, he said unto the people that flocked to see him, *God be praised (good people) I am come away from them, undefiled, and will confirm the Truth with my blood.*

When *Bonner* came to degrade him, he perswaded him to turn to their Mother holy Church, promising to sue for his pardon: *I would* (said he) *you and your fellows would turn to Christ: as for me I will not turn to Antichrist.*

When those Ornaments that belong to their Massing Mummery, were put on him, he set his hands

hands to his ſide, and walking up and down, ſaid *How ſay you, my Lord, am not I a goodly fool? How ſay you, my Maſters? If I were in* Cheap, *ſhould I not have boys enough to laugh at theſe apiſh toys, and toying trumpery?*

When the Biſhop ſhould have given the Doctor a ſtroke on the breaſt with his Croſiers Staff; his Chaplain ſaid, my Lord, ſtrike him not; for he will ſure ſtrike again: *Yea* (ſaid he) *that I will, the cauſe is Chriſts, and I were no good Chriſtian, if I wou'd not ſtrike in my Maſters quarrel.*

When the Biſhop curſed him, he ſaid, *Though you do curſe me, yet God doth bleſs me. I have the witneſs of my conſcience, that you have done me wrong; and yet I pray God, if it be his Will, forgive you. But from the Tyranny of the Biſhop of* Rome, *and his deteſtable enormities, good Lord deliver us.* And in going up to his Chamber, he ſtill ſaid, *God deliver me from you, God deliver me from you.*

The night after he was degraded, his Wife and Son were permitted to ſup with him; after ſupper, *he gave God thanks for his grace, that had ſo called him, and given him ſtrength to abide by his holy Word.*

To his Son he ſaid, *My dear Son, God Almighty bleſs, and give thee his holy Spirit, to be a true Servant of Chriſt, to learn his Word, and conſtantly to ſtand by his Truth all thy life long.——Flie from wordoms, remembring, that I thy Father die in defence of holy marriage.*

When God ſhall bleſs thee, count that thy chiefeſt riches, is to be rich in alms.

To his Wife he ſaid,——*Your are yet a Childbearing woman, and therefore it will be moſt convenient for you to marry; let it be with ſome honeſt faithful man that feareth God. Doubt you not, God will pro-* Pag. 175.

vide such an Husband for you, and he will be a merciful Father to you, and to my Children.

In his last Will and Testament. 'I say to my 'Wife, and to my Children, the Lord gave you 'unto me, and the Lord hath taken me from you, 'and you from me: blessed be the Name of the 'Lord.——I have ever found God more faithful 'and favourable, then is any Father or Husband; 'trust ye therefore in him.——— Count me not 'dead; for I shall certainly live, and never die.---I 'have bequeathed you to the only Omnipotent. I 'say to my dear Friends of *Hadley*, and all to others 'that have heard me preach, that I depart hence 'with a quiet Conscience, as touching my Doctrin, 'for the which I pray you thank God with me. 'I have declared only those Lessons I gathered out 'of Gods Book, the blessed Bible; and therefore 'If I, or an Angel from heaven should preach to you 'any other Gospel, then that ye have received, Gods 'great Curse upon that Preacher.———For 'Christs sake, beware of Popery; for though it ap-'pear to have it in Unity, yet the same is in Vani-'ty, and Antichristianity, and not in Christs 'Truth. Beware of the sin against the Holy-'ghost, now after such a light opened, so plainly, 'truly, throughly, and generally to all *England*. 'The Lord grant all men his good Spirit, increase 'of his Wisdom, contemning the wicked world, 'hearty desire to be with God, and the heavenly 'company, through Jesus Christ, our only Media-'tor, *&c. Amen, Amen.* Pray, pray.

Febr. 5. 1555. *Departeng hence in sure hope, without all doubting of eternal Salvation, I thank God, my heavenly Father, through Jesus Christ, my certain Saviour,* Amen. R. T.

The

The Lord is my light and my ſalvation, whom then ſhall I fear? God is he that juſtifies, who is he that can condemn? In thee O Lord I have truſted, let me be never confounded. Pſal. 27. Rom. 8. Pſal. 30.

When the Sheriff of *Eſſex*, and the Yeomen of the Guard perſwaded him to recant, promiſing to ſue for his pardon, he thank'd them for their good will, and ſaid, *To be plain with you, I do perceive, that I have been deceived my ſelf, and am like to deceive a great many of* Hadley *of their expectation*: at which they rejoyced, and ſaid, it is the comfortableſt word, that we heard you ſpeak yet; *but* (ſaid he) *would you know my meaning plainly? I will tell you how I have been deceived; and as I think, I ſhall deceive a great many. I am as you ſee, a man, that hath a very great carkaſs, which I thought ſhould have been buried in* Hadley *Church-yard, if I had died in my bed, as I hoped I ſhould have done; but herein I ſee I was deceived; and there are a great number of worms in* Hadley *Church-yard, which ſhould have had jolly feeding upon this Carrion which they have looked for many a day; but now I know we be deceived, both I and they; for this Carkaſs muſt be burnt to aſhes.* Pag. 176.

When he came within two miles of *Hadley*, he deſired to light to make water; and when he had ſo done, he leapt, and fet a friſk or twain, as men commonly do in dancing: the Sheriff asking thereupon, Doctor how do you now? *Well* (ſaid he) *God be praiſed good Mr. Sheriff never better; for now I am almoſt at home; I lack not paſt two ſtiles to go over, and I am even at my Fathers houſe.* But Mr. Sheriff (ſaid he) ſhall we not go through *Hadley*? Yes, ſaid the Sheriff. Then ſaid he, *O good Lord I thank thee, I ſhall yet once ere I die, ſee my Flock, whom thou Lord knoweſt, I have heartily loved, and truly taught; Good Lord, bleſs them, and keep them ſtedfaſt in thy Word and Truth.* Pag. 177.

As he was led through *Hadley*, a poor man with five ſmall Children fell down upon their knees, and held up their hands, and cried with a loud voice, *O dear Father and good Shepherd, Dr.* Tailor, *God help thee and ſuccour thee, as thou haſt many a time ſuccoured me and my poor Children.*

The people of *Hadley* throughout the ſtreets weeping, cried, *Ah good Lord, there goeth our good Shepherd from us, that ſo faithfully hath taught us, ſo fatherly hath cared for us, and ſo godlily hath governed us. O merciful God! What ſhall the poor ſcattered Lambs do? what ſhall come of this moſt wicked world? Good Lord ſtrengthen him, and comfort him.*

Dr. *Tailor* evermore ſaid unto the people, *I have preached to you Gods Word and Truth, and am come this day to ſeal it with my blood.*

Pag. 178. His laſt words were, *Merciful Father of Heaven, for Jeſus Chriſt my Saviours ſake, receive my ſoul into thy hands.*

Pag. 179. The morning when he was called up by the Sheriffe to go to his burning, being ſuddenly awaked out of his ſound ſleep, he ſate up in his bed, and putting on his ſhirt, ſpake ſomewhat thick, after his accuſtomed manner, theſe words, *Ah horſon thieves, ah horſon thieves, rob God of his honour, rob God of his honour.*

In a Letter of his to his Wife, upon occaſion of *Bracher*'s preaching Popiſh Doctrine at *Hadley*. —— I thank God my heart is clean divided from the Clergies proceedings; for I know that no man can ſerve two Maſters, eſpecially if they agree no better then Chriſt and Antichriſt do. I am glad that *Hadley* can skill of ſuch packing ware, as was brought thither *May* the laſt. Chriſts Sheep can diſcern his voice from the voice of Strangers. —— He called the Scripture, Full of dark Sentences, but

but indeed *David* calls it, A Candle to our feet, and a light to our paths; And our Saviour, The Light, which evil doers do flee from and hate, leſt their deeds ſhould be reproved thereby. —— All we in the world pertain to two Princes, either to the Father of Light and Truth, or elſe to the Prince of Darkneſs and Lyes. —— Wo be to them that call ſweet, ſower; good, evil; and light, darkneſs. —— O Lord turn their hearts and tongues. —— I am the more plain, becauſe I fear greatly, that many will be too much ready to go from Chriſt to Anti-chriſt; from the Bible and Gods true Service, to lying Legends, Maſs-Books, and Superſtition. —— He glanced at Prieſts Marriage. He might againſt that have brought as ancient a Doctor, as any he alledged out of Hebrew, for his Maſs, and Wafer-Cake, that is the Devil, whoſe Doctrine it is. —— *O unhappy* England, *O more ungrateful people, ſooner bewitched then the fooliſh* Galatians. *We have now no excuſe.* —— If *Hadley* being ſo many years perſwaded of the Truth, will now forſake the ſame, and defile it ſelf with Idolatry, let it ſurely look for many and wonderful plagues of God ſhortly. Though another have the Benefice, yet God knoweth I cannot but be careful for my dear *Hadley*. —— The God of love and peace be ever in *Hadley*, through Chriſt our onely Advocate. *Amen.*

Pag. 180.

1 *Tim.* 4.

In his Letter to Dr. *Cranmer*, Dr. *Ridley*, and Dr. *Latimer*, Priſoners in *Oxford*. —— God be praiſed again for this your moſt excellent promotion, which ye are called unto at this preſent, *i. e.* that ye are counted worthy to be Chriſts Witneſſes. *England* hath had but a few learned Biſhops, that would ſtick to Chriſt *ad ignem inclusive*. Once again I thank God heartily in Chriſt, for your moſt happy onſet, moſt valiant proceeding, and moſt conſtant

Pag. 677.

stant suffering of all such infamies, hissings, clappings, taunts, open rebukes, loss of living and liberty for the defence of Gods Cause, Truth, and
Pag. 678. Glory. I cannot utter with Pen how I rejoyce in heart for you three, such Captains in the foreward under Christs Cross, Banner, or Standard, in such a Cause, or Skirmish, when not onely one or two of our dear Redeemers strong Holds are besieged, but all his chief Castles ordained for our safeguard, are treacherously impugned. This your enterprise in the sight of all that be in Heaven, and of all Gods people on Earth, is most pleasant to behold. This is another manner of Nobility, then to be in the forefront in worldly affairs. For Gods sake pray for us, who fail not daily to pray for you. We are stronger and stronger in the Lord, his Name be praised; and we doubt not but ye be so in Christs own sweet School. Heaven is all and wholly of our side, therefore rejoyce alwayes, &c.

Yours assured in Christ.

R. T.

Tertullian.

The glory of their Times, pag. 63. Writing of the resurrection from Death, the last Judgement, the joyes of Heaven, and punishments of Hell, he saith, *Hæc nos aliquando risimus*, &c. *I laughted, and thought scorn of such points, when I was of you* (meaning Heathens) *but now I see we are not born, but made Christians.*

Pag. 64, 65. His conversion was by means of one of their Idol gods, whom they worshipped, being by a Christian adjured to declare it, said plainly, That he was a Devil; and by reading the holy Scriptures, which the Devils confessed to be the Word of God.

He

He was taunted becauſe (after his converſion) he went *a toga ad pallium*; from the ſtudy of the Law, to that of Divinity; but he juſtifies his act in his Book *de Pallio*.

In that Book he ſaith it was objected againſt him, That he followed not the Laws, pleaded not at the Bars, beated not the Desks, *&c.* He anſwers, *That he could enjoy himſelf better in retirement, then in publick*, &c. *That the Lawyers Gowns have hurt the Commonwealth, as much as the Souldiers Helmets.* V. D. R. Mel Patrum. *p.* 294

In his Book *de Patientia*, he ſaith, I confeſs to God, that I have very raſhly, if not impudently undertaken to write of patience, becauſe I am ſo little patient my ſelf; and it becomes thoſe that undertake to commend any thing, to be well praſtiſed therein, leſt his ſayings bluſh for want of deeds. ---- Yet it will be ſome ſolace to diſpute of that, whoſe enjoyment is wanting, as to ſick perſons to ſpeak of health: Thus I moſt miſerable wretch, ſick of impatience, cannot but commend patience. ——— God himſelf gives us an example of patience, in cauſing his Sun to ariſe on the bad, as well as on the good, *&c.* bearing with moſt ungrateful Nations, that worſhip the works of their own hands, and perſecute his Name and Family, *&c.* Mel. Patr. *pag.* 295. *Pag.* 296.

——— Whereas impatience owes its original to the Devil, when he could not bear it, that God ſhould ſubject all his Creatures, which he had made, to man his Image. ——— *Cain*'s ſin was impatience. ——— And is it not evident, that *Iſrael* alwayes fell from God by impatience? See more in ſome following pages. *Pag.* 297.

In his Book *de præſcr. adverſ. Hæret.* ——— We are not to wonder, either that there be Hereſies, they are foretold, or that they ſubvert the Faith of ſome; for they are for this end, that faith by having *Pag.* 319.

ving a trial, should also have a proof.? ----- Should we try mens Faith by their Persons? or rather should not we try their persons by their Faith? None are Sages, but Believers; none are Ancients, but Christians; and none is a Christian, unless he persevere even to the end. Persecution makes even Martyrs; but Heresies onely Apostates. ----- It is not lawful for us to devise any thing of our selves, nor to choose that which others have devised of
Pag. 320. their own heads. We have the Apostles of the Lord for our Authors, which devised nothing of their own heads, but delivered faithfully to the Nations the Doctrine which they received of Christ.
The glory of their times, p. 89. ----- Every Teacher is a Servant of the Law, because he may neither adde of his own sence unto the Law, nor according to his conceit take any thing from the Law.

Pag. 83. Upon a Triumph all the Emperours Souldiers for the greater Pomp, were to wear Crowns made of Bayes; but one Christian there was, who when he had his Crown given him, held it on his Arm, but would not wear it: Whereupon being demanded why he alone had refused to set forth the Pomp of that Day; he did boldly answer, *Non decet Christianum in hac vita Coronari, A Christian ought not to be Crowned in this life.* Hereupon *Tertullian* wrote his Book *de Corona Militis.*

Bar. *on Hist.* chap. 2. 16. 17, 18. This story is more fully set down in *Tertullian* himself, and out of him in a late eminent Expositor. When the Heathen Souldiers in honour of
Pag. 567. their Idol gods did wear upon their heads a Coronet of Bayes, this Christian took his Coronet, and instead of wearing it upon his head, held it in his hand. Upon this there was a great mutiny in the Army, his fellows storming at this, that one Souldier should be in a different garb from all the rest.

Surely

Surely this was some nice-conscienc'd Souldier, that (he forsooth) must not do as others did; he must hold the Coronet of Bayes in his hand, whereas others wore it on their heads. The mutining of the Souldiers came at lenth to the Officers of the Army, and upon that this Christian Souldier was called in question, why he was in a different garb from his fellows? He gives this answer, *I am a Christian, and therefore it doth not beseem me to do as these do, that wear their Bayes on their heads in honour of their Idol gods.* Upon that they were all in a mighty rage against this Souldier; and not onely himself, but all the Christians that were near hand, were in danger of a great persecution: Nay there was a great mutining among other Christians, that this one man for such a nicety should endanger not onely himself, but other Christians. *Tertullian* therefore writ that Tractate to defend this Souldier for this his practise.

This Souldier (saith he) was more Gods Souldier, and more constant then his other Brethren, who thought and presumed they might serve two Lords, that they might comply themselves, for the avoiding of persecution, with the Heathens in the observation of ther superstitious way of worship.—— O Souldier, glorious in God; who would thus venture himself, and not comply with idolaters? And whereas even some Christians, that would rather comply, then endure the hazard, pleaded against him, saying, Where is it written in all the Word of God, that we should not wear Bayes upon our heads? *Tertullian* answereth, Where is it written that we may do it? We must look into the Scriptures to see what we may do; and not think it enough, that the Scripture doth not directly forbid this or that very particular. —— *John* saith, *My little Children* Mel. Pastr. pag. 361. Pag. 362.

dren keep your ſelves from Idols; not onely from Idolatry, but from Idols, *i. e.* from their Effigies.—— The ſtate of Chriſtianity doth not admit the excuſe of Neceſſity. There is no neceſſity of ſinning to them, to whom it is onely neceſſary not to ſin.

V. Goulartii Apoth. ſacr. loc. com. *pag.* 275.

In his Book *ad Martyres*. —— Let not this caſt you down, that you are ſeparated from the world. If we ſeriouſly conſider that the world is truly our Priſon, you will ſee that you are rather gone out of, then into Priſon. The World hath greater darkneſſes, which hinder ſouls from ſeeing. The world puts on worſe chains upon ſouls. The world is more filthy. The world hath more Malefactors in it, even all mankind. Laſtly, it undergoes the judgment, not of a Proconſul, but of God. A Priſon hath Darkneſs, but ye are Light; hath Bands, but ye are Gods Freemen; ſad ſmells there, but ye are a ſweet ſmell indeed. The Judge is expected, but ye are to be Judges of your Judges. Let him

Pag. 276. be ſo ſorry there, who onely breaths after earthly good things. A Chriſtian out of Priſon hath renounced the world, and in Priſon it renounceth a Priſon it ſelf. It is no matter where ye are in this world, who are not of this world. And if you have loſt ſome comforts of this life, it is good trading to loſe ſomewhat, to gain more. In Priſon you ſee not falſe gods, you meet not their images, you partake not by commixion of their ſolemn feſtivals, *&c.* you are freed from ſcandals, from temptations, yea from perſecution. A Priſon is as advantageous, as a Wilderneſs to the Prophets. Our Lord oft retired, that he might more freely pray and leave the world. He alſo manifeſted his glory to his Diſciples, when retired. Let us no longer call a Priſon a Priſon, but a retirement. Although the

body

body be shut up, the soul is not. Walk in Spirit, the way that leads to God; and so often as thou so walkest, thou shalt not be in Prison. The leg akes not, when the mind is in Heaven. The mind carries about the whole man with it. Where thy heart is, thy treasure is. Let our heart therefore be there, where we would have our treasure.

What doth it profit to fatten the flesh, and starve the soul? —— Blessed souls, see in an especial manner, that ye do not grieve the holy Spirit, who is gone into Prison with you; for if he had not gone thither, you had not been there: Be careful therefore that he abide with you, and so he will bring you thence to God. A Prison is indeed the Devils House, in which he keeps his Family; but you therefore came into Prison, that you may tread him down in his own House. Let him not say, they are in my House; I will tempt them to unlawful means, to defection, or to dissentions among themselves. —— In a Prison the soul gets more then the flesh loseth: yea the flesh doth not lose what is fit through the care of the Church, and love of the Brethren; and what things are alwayes profitable for faith, the soul gets. —— Perhaps thou wilt fear the heavy Sword, the high Cross, the fury of Beasts, the rage of Fire, and all manner of invented torments. But let the Spirit oppose the Flesh, although these things be sharp, yet they have been born patiently by many, yea coveted for Glory's sake, and the praise of men. Sure then they may, yea should be contemned for the gaining of Heavenly Glory, and the Divine reward. Is a counterfeit Jewel of as much worth as a true one?

D. R. Mel. Patr. p. 363.

Pag. 365.

In

Pag. 386. In his Book *ad Scapulam*——To love our enemies, and pray for those that persecute us, is our perfect and proper, not common goodness——It is not the work of Religion to force Religion, which ought to be taken up freely, not by compulsion.——A Christian is no mans enemy; much less the Emperours, whom knowing that he is appointed by God, he must needs love, and reverence, and honour, and wish well to, with the whole Roman Empire, *&c.* We worship the Emperour so as is lawful for us, and fit for him, as a man, only below God. We sacrifice for the welfare of the Emperour, but to ours and his God, and as God as commanded by pure prayer. God, the Creator of the World, doth not need any odours
Pag. 387. or blood. These things are food for *Daemons*.——We can propound to you the ends of some Presidents, who at last remembred their fault in vexing Christians. And those which seem to carry it without controul, shall come into Gods judgment. We do not terrifie you, as we do not fear you; but I wish I may bring all to salvation by admonishing them not to fight against God.——We are burnt for the greatest innocence, honesty, righteousness, chastity, faith, truth, yea for the living God. But the greater the combats, the greater the rewards. Your cruelty is our glory.——And yet this Sect diminisheth not, but is the more increased, the more it seems to be destroyed; for who, seeing so great patience, will not be scrupled, and be stirr'd up to inquire, what is the business, and follow the Truth when known.

Pag. 429. *In his Apology*——The first charge of iniquity, that we lay against you, is your hatred against the Christian Name. Which iniquity that doth aggravate

gravate and heighten, which seems to excuse it even your ignorance.——Evil doers love to lie hid, avoid appearing, tremble being taken, deny, being accused, *&c.* But the Christian glories, if he be noted; defends not himself, if he be accused; freely confesseth, if he be examined; and gives thanks, if he be condemned.——If we be for certain Offenders, why are we handled otherwise then such as are like unto us, *i. e.* other offenders; seeing the same handling belongs to the same Offence? whatsoever we are called, when others are called the same, they may use their own tongues, and have Advocates to plead their innocency. But Christians only are not permitted to speak to clear themselves, to defend their Cause, *&c.* When others deny, you torture them to make them confess; but you torture Christians only to make them deny.——You will not easily believe others, if they deny; but if we deny, presently you believe us.——Even when you give testimony for any of us, you upbraid us with our Name. *Caius Sejus* is a good man, but a Christian.——Consult your Commentaries, and you will find, that first *Nero* was most bloody against this Sect then first arising at *Rome*; but we glory in that such an one devoted us to destruction; for whosoever knows him, knows that must needs be some great good, that is condemned by *Nero*.——We Christians looking up to Heaven, with hands spread abroad, because innocent; with heads bear, because we are not ashamed; and without a monitor, because from our hearts; pray always that God would grant to the Emperour long life, a secure Reign, a safe habitation, a strong Army, a faithful Senate, a loyal People, and a quiet World.—If you think we are not sollicitous for *Cæsars* welfare, look

Pag. 430.

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look into Gods Word, and there you will see we are commanded to pray for our enemies, and to wish well unto our Persecutors; and particularly, that we should pray for Kings, *&c.*——If we are commanded to love our enemies, whom may
*Pag.*441. we hate?——If we would resist and revenge our selves, we want not forces, *&c.* We have filled all your Cities, Islands, Castles, Garrisons, *&c.* We who are so willing to be kill'd, were able to defend our selves by sword; if that our Religion did not require us rather to be kill'd, then to kill.
*Pag.*442. ——When good men come together, when Saints meet together, it is not to be called a Conventicle, but a Court: but on the contrary, the name of Conventiclers should be applied to them, who conspire against good men, and meet together to shed the blood of the innocent, hiding their hatred under this pretence, that the Christians are the causes of all publick evils. If *Tiber* overflow its banks, if *Nilus* doth not overflow the ground, if there be a famine, *&c.* presently it is cried, Let
*Pag.*445. the Christians be laid out for the Lions.——You will say, seeing you are so willing to suffer, why do you complain that you are persecuted, when you should love those by whom you suffer what you are willing to suffer? Indeed we are willing to suffer, but as a Souldier is willing to fight; not because he
*Pag.*446. delights in fighting, but to get the victory.--- Vex us, torment us, condemn us, tear us in pieces. Your wickedness is a proof of our innocency. Therefore God permits us to suffer such things. ——Neither doth your exquisite cruelty advantage you: It rather allures souls to be of the Sect. The more we increase, the more we are moved. The blood of Christians is seed. Many of you exhort to the patient bearing of grief and death, as *Cice-*

ro,

ro, &c. and yet their words have not made so many Disciples, as the Christians deeds. Even that obstinacy which you hit us in the teeth with, is a Teacher; for who seeing it, is not stirr'd up to enquire what is in the business? and having found to embrace the Christian Religion? and having embraced it, to be willing to suffer also?---We give thanks when Sentence is past upon us by you, seeing when we are condemned by you, we are acquitted by God. V. Goularii Apoth. sacr. loc. com. *pag.* 275.

In his Book *de fuga in persecutione.* —— The Legion of Devils had not had power over the herd of Swine, if God had given it them; far be it then, that the Devil should have power over Gods own sheep. I may say, that even the bristles of those Swine were numbred before God; and much more are the hair of his Saints.——Thou feareſt a man, O Christian, whom Angels should fear, seeing thou art to judge Angels, Devils, seeing thou hast power over them, and the whole world, seeing the World is judged in thee. Mel. Patr. *pag.* 447. *Pag.* 440.

Theodora.

Theodora, a chast Virgin of *Antioch*, refusing to do sacrifice to the Idols, was condemned by the Judge to the Stews: Whereupon one of the Brethren put himself into a Souldiers habit, and got among the great company of wanton young men that were ready to press into the house where she was, and coming first in, rounded her in the ear, and counselled her to put on Souldiers habit, and so save her chastity, by slipping away, and he would put on her garments, and abide their force. When this Souldier was brought before the President, he revealed to him the whole business, what he did, and wherefore, and thereupon was condemned to suffer. *Theodora* hearing thereof, publickly Fox, *Vol.* 1. *pag.* 82.

Goulart. pag. 36. slickly proclaims, That *She was the person appointed to that punishment, and not he:* and on the contrary the Souldier said, That *He was condemned by the Judge, and not She.* But neither were spared, but both first beheaded, and then burnt.

Theodoricus.

Petr. Cent. 12. pag. 333. *Theodoricus*, Abbot of St. *Trudo* at *Leodium*, about the year 1120. said, That *Simon Magus* now raigneth at *Rome*, and not *Simon Peter*.

Theodorus.

Goulart. pag. 36. A Martyr of that name, when the Tormentors threatned, that they would torture him most bloodily, unless he would renounce Christianity, said thus; *For the confessing of the Christian Religion, whosoever will wound me, let him tear me in pieces; whosoever will scourge me, let him cut me in pieces; whosoever will burn me, let him increase the fire; and whosoever is offended at these words, let him cut out my tongue.*

Theodosius.

Ward, pag. 13. *Theodosius*, the great, was used to say, *I thank God more for that I have been a Member of Christ, then an Emperour of the World.*

Thiessen.

Fox, Vol. 2. pag. 121. *Francis* and *Nicholas Thiessen*, being tortured to make them confess who was their Master, and what Fellows they had, said, *Our Master is Christ, who bare his Cross before; Fellows we have innumerable, dispersed in all places.*

When gags were thrust into their mouths, they through vehemency of speaking thrust them out, *desiring for the Lords sake, that they might have leave to speak.*

At the Stake they prayed for their Persecutors, and encouraged one another. One feeling the flame to come to his beard, *Ah* (said he) *what*

a small

a small pain is this, to be compared to the glory to come.

Theophilact.

In his Letter to the *Emperour*, who desired, that one of the *Dikes* of the *Scopians*, whom he commended, should be preferr'd to one of the Bishopricks of *Bulgaria*. ——*It is not for my Lord to intrude into this sacred function, which contains great and fearful things.* —— *If the man whom my Lord speaks of be well qualified, we shall be bound not only to admit him, but also to give wonderful thanks to your Majesty for the care you have of Gods Church: But if not, do not most mighty Emperour too rashly offend, nor lay unfitting burthens upon us; for in this case it is better to obey God, then man.* *The glory of their Times, p. 455, 456.*

In Epist. 2. ad Tim. cap. 3. ——*Let it not trouble thee, if this man live in tranquillity, and thou thy self; in tribulation God will have it so. It is he that hath put thee into the combat, thou must therefore sweat hard, before thou come off with victory.* *Pag. 460.*

In the Preface to Mr. William Thorp's *Examination.* ——Gods Law, the Prelates of this Land, and their Ministers, enforce men most busily to withstand and destroy the holy Ordinance of God: and for this cause God is greatly wroth, not only with them that do the evil, but also with them that consent to these limbs of Antichrist. ——Truth, *Pag. 687.* whereever it is impugned, hath a sweet smell, and thereof cometh a sweet savour: yea the more violently it is oppress, the sweeter smell cometh thereof. *Fox, Vol 1. p. 619, 687.*

In his examination writ with his own hand. ——To the rule of Gods Laws meekly, gladly, and wilfully I submit my self, with all my heart, *&c.* and to be ever obedient to the Saints and Doctors, as they are obedient in work and word to God and his *Pag. 660.*

Law; and further, not for any earthly power, dignity, or State, through the help of God. ——Would you have me ſwear by the book? Sir, a book is nothing elſe, but a thing coupled together of divers creatures, and to ſwear by any creature, both Gods and mans Law is againſt.---If I conſented to you, to inform againſt all that I know to be Lollards, I ſhould become every Biſhops ſpy, and Summoner of all *England*: yea, herein I ſhould be the cauſe of the death of men and women both bodily, and ghoſtly; for many, if they ſhould be ſo perſecuted, I fear would chuſe to forſake the way of Truth, *&c.* Yea, I ſhould be a Traitor to God and men, *&c.* If I ſhould do hereafter your will, to avoid your rage, I deem in my conſcience, I were worthy to be curſed by God, and all his Saints.——

Pag.691.

The Biſhop telling me, if I would not ſubmit, I ſhould be degraded, and follow my Fellow in *Smithfield*: I ſtood ſtill, and ſpake not, but thought in my heart, that God did to me great grace, if he would of his great mercy bring me to ſuch an end; and in mine heart I was nothing afraid with this menacing of the Archbiſhop. I, ſaid he, was not yet ſorrowful for the blood of *William Sautre*, and that he thirſted after more ſhedding of innocent blood: and therefore I held him neither for Prelate, nor Prieſt of God: and in my heart I prayed to God to comfort me, and to give me then, and always grace to ſpeak with a meek Spirit; and that what ever I ſhould ſpeak, I might have true authorities of the Scriptures, or manifeſt reaſon.——At laſt I told him, If I ſhould now forſake the Truth, my conſcience would ever be thereupon greatly troubled, and many men and women greatly ſlandered, and for my cowardlineſs many an one would be

be put into full great reproof; yea, I fear many would curſe me, and I fear not but the curſe of God, which I ſhould deſerve herein, would bring me to a full evil end, If I continued thus: and if through remorſe of conſcience, I repented me at any time, you would purſue me as a relapſe, and they that now have (though I be unworthy) ſome confidence in me, hereafter would never truſt me, *&c.* If I ſhould conſent, I ſhould leave the way of Truth, I ſhould firſt wound and defile mine own ſoul, and give occaſion to many men and women of full ſore hurting; yea, by my evil example, as far as in me lies, ſlay many folk ghoſtly, that I ſhould never deſerve to have the grace of God to the edifying of the Church, and ſhould be undone both before God and man.——Sir, I tell you at one word, I dare not for the dread of God ſubmit me to you, as you would have.—— *Pag.692.*

And where you ſay, I have troubled the Communalty of *Shrewſbury* with my Teaching; this is not to be wondred at of wiſe men, ſeeing all the Communalty of *Hieruſalem* was troubled at Chriſts preaching, who was God and man, and the moſt prudent Preacher that ever was or ſhall be: and the Synagogue of *Nazareth* was ſo angry with him for preaching, that they caſt him out of their City.—— *Pag.693.*

The Biſhop telling me, that I thought I did well to preach without any authority of any Biſhop: I ſaid, Sir, by Authority of Gods Law, and alſo of Saints and Doctors, I deem it is every Prieſts Office to preach buſily, freely, and truly the Word of God.—— *Pag.694.*

But (ſaid he) asketh not St. *Paul*, How ſhould Prieſts preach except they be ſent. But I never gave thee licenſe, *&c.* It is true (ſaid I) we have not your Letters, *&c.* yet we dare not therefore leave the Office of Preaching.

&c. seeing God commandeth us to do that Office, he will be our sufficient Letters and Witness: Yea the people, to whom we preach, shall be our Letters, or Witness-bearers, *&c.* and therefore we think we may not leave off preaching, because we have not, or may not have Bishops Letters to witness, that we are sent of them to preach. *We need no Letters of Commendations,* (saith S. *Paul*) *as some Preachers do,* &c. And whereas you say that *Paul* biddeth Subjects to obey their Sovereigns: that may not be denied; but there be two manner of Sovereigns, vertuous Sovereigns, and vicious Tyrants.——St. *Paul* saith, That not only they that do evil, are worthy of death and damnation; but also they that consent to evil doers: and the Law of the holy Church teacheth in the Decrees, That no Servant to his Lord, nor Child to the Father or Mother, nor Wife to her Husband, nor Monk to his Abbot ought to obey, except in lawful things. ——Though the people be saved some other way, yet the Priests, that are ordained to preach, and preach not, are Man-slayers, as before God; for as far as in them is, they slay the people ghostly, in that they withold from them the Word of God,
Pag 695. that is the life of mens souls.——Wherefore, Sir, I deem my self damnable, if either for pleasure or displeasure of any creature, I apply me not diligently to preach the word of God: and in the same damnation I deem all that have purpose, or will to let any Priest of this business——

How this servant of God reasoned against Ministers living on Tythes as the Priests of old were to do, See page 699, 700.

Pag. 701. —— The Bishop asking me, whereby I knew a proud man? I said, Sir, a proud Priest may be known, when he denieth to follow Christ and his Apostles

Apostles in wilful poverty, and other vertues; and coveteth wordly worship, and taketh it gladly, *&c.* ——— When I was sent back to a nasty Prison, I was greatly comforted, not only for that I was then delivered for a time from the sight, hearing, presence, scorning, and menacing of mine enemies; but much more, that notwithstanding the flattering and menacing of mine enemies, God so kept me by his grace, that without heavinesse and anguish of my conscience I passed away from them, and so busied my self in thinking on God, and thanking him for his goodnesse. *Pag.* 706.

Tilleman.

Giles Tilleman, of *Buxels*, when he was in Prison, was so fervent in Prayer, that he seemed to forget himself; ———so that being called many times to meat, he neither heard, nor saw them, that stood by him, till he was lift up by the Arms. *Fox, Vol.* 2. *pag.* 119.

At sundry times he might have escaped, the doors being set open, but he would not, lest he should bring his Keeper into peril.

When tidings of the Sentence came to him, *He gave hearty thanks to God, that the hour was come, wherein he might glorifie the Lord.*

When he saw a great Pile of Wood prepared for his burning, he required the greater part to be taken away, and given to the poor. *A little* (said he) *will suffice me.*

Seeing a poor man coming by that lacked shoes, he gave his shoes to him; *Better* (said he) *so to do, then to have my shoes burnt, and the poor to perish for cold.*

When the Hangman would first have strangled him at the Stake, he said, *There is no such need that my*

pain should be mitigated for I fear not the fire. Do thou therefore as thou art commanded.

Ward, pag. 39. Being urged to know what he believed of Purgatory, he said, *Purgatory and Hell I leave to you, but my hope is directly to go into Paradise. Neither fear I this great Pile of Wood, whereof some of it might have been spared to warm the poor, but will pass through it purged for my Saviour.*

Tindall.

Fox, *Vol.* 2. *pag.* 367. *See a Parallel between St.* Paul *and our* Tindal *in* Ful. *Eccl. Hist. Cent.* 16. *l.* 5. *pag.* 225. As Mr. *William Tindall* was at supper with several Merchants at *Antwerp*, a certain Jugler, who by Witchcraft would fetch all kind of Viands and Wine from any place they would, and set it presently on the Table, being required to play his feats, after his wonted boldness began to utter all that he could do, but all was in vain: at last when all his enchantments were void, he was compell'd openly to confess, that there was some man present at Supper, which letted all his doings.

Pag. 368. *In his Supplications to the King, &c.* (1) I beseech the King well to consider all the ways, by which the Cardinal and our holy Bishops have led him, since he was first King, *&c.* (2) I beseech his Grace also to have mercy of his own soul, and not to suffer Christ and his holy Testament to be persecuted under his Name any longer, *&c.* (3) My Petition to his Grace is, to have compassion on his poor Subjects, that the Realm utterly perish not with the wicked counsel of our pestilent Prelates, *&c.* Further of all the Subjects of *England* this I crave, that they repent; for the cause of all evil Rulers is the sin of the Subjects, *&c.*——

In his first Letter to Mr. Frith, *Prisoner in the Tower.*——Dearly beloved, however the matter be, commit your self wholly and only unto your most loving Father, and fear not men that threat,

nor

nor truſt men that ſpeak fair; but truſt him that is true of promiſes, and able to make his word good. Your cauſe is Chriſts Goſpel, a Light that muſt be fed with the blood of Faith. —— Though we be ſinners, yet is the cauſe right. —— Rejoyce, and be glad; for great is your reward in Heaven: for we ſuffer with him, that we may alſo be glorified with him. —— Dearly beloved, be of good courage, and comfort your ſoul with the hope of this high reward, &c. and follow the example of all your other dear Brethren, which choſe to ſuffer in hope of a better reſurrection. Keep your conſcience pure and undefiled, and ſay againſt that nothing. Stick at neceſſary things, and remember the blaſphemies of the enemies of Chriſt, ſaying they find none, but that will abjure, rather then ſuffer the extremity. The death of thoſe that come again, after they have once denied, though it be acceptable with God, and all that believe, yet it is not glorious; for the Hypocrites ſay, He muſt needs die, *Pag. 369.* denying helpeth not: but might it have holpen, they would have denied it five hundred times; but ſeeing it would not help them, therefore of pure pride, and meer malice together, they ſpake with their mouths what their conſciences knew falſe. If you give and commit your ſelf wholly and onely to your loving Father, then ſhall his power be in you, and make you ſtrong, and that ſo ſtrong, that you ſhall feel no pain, which would be to another preſent death. His Spirit ſhall ſpeak in you, and teach you what to anſwer, according to his promiſe. He ſhall ſet out his truth by you wonderfully, and work for you beyond imagination, yea and yet you are not dead, though the Hypocrites have ſworn your death.

Una ſalus victis nullam ſperare ſalutem.

To look for no mans help, bringeth the help of God to them, that ſeem to be overcome in the eyes of Hypocrites. Yea, it ſhall make God to carry you through thick and thin for his Truths ſake in ſpite of all the enemies of his Truth. There falleth not an hair till his hour be come, *&c.* Fear not the threatning therefore, neither be overcome of ſweet words, *&c.* neither let the perſwaſions of worldly wiſdome bear rule in your heart; no, though they be your Friends that counſel you. Let *Bilney* be a warning to you, *&c.* Let not your body faint. He that endureth to the end ſhall be ſaved. If the pain be above your ſtrength, remember, *Whatſoever ye ſhall ask in my Name, I will give it you.* ——— Two have ſuffered in *Antwerp* to the great glory of the Goſpel, *&c.* See, you are not alone. Be chearful, and remember that among the hard-hearted in *England*, there is a number reſerved by Grace, for whoſe ſake if need be, you muſt be ready to ſuffer. ——— The Lord be yet again with you with all his plenteouſneſs, and fill you that you flow over. ——— Sir your Wife is well content with the Will of God, and would not for her ſake have the glory of God hindred.

W. T.

In a ſecond Letter to Mr. *Frith*, under the name of *Jacob*. ——— The grace of our Saviour Jeſus, his patience, meekneſs, humbleneſs, circumſpection, and wiſdome be with your heart. *Amen.* ——— Cleave faſt to the rock of the help of God, and if God call you, that you may then uſe the help of the

the worldly, as far as you perceive the glory of God may come thereof, refuse it not, &c. but if ought be required contrary to the glory of God, and of his Christ, then stand fast, and be not overcome of mens perswasions, which haply shall say, We see no other way to bring in the Truth. ——— I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of Gods Word against any conscience, nor would this day, if all that is in the Earth, whether it be pleasure, honour, or riches might be given me. Moreover, I take God to record to my conscience, that I desire of God to my self in this world no more then that, without which I cannot keep his Laws. ——— Remember that as lowliness of heart shall make you high with God, even so meekness of words shall make you sink into the hearts of men. Nature giveth Age authority; but Meekness is the glory of Youth, and gives them honour. ——— The mighty God of *Jacob* be with you, to supplant his enemies, and give you the favour of *Joseph*; aand the wisdom and spirit of *Stephen* be with your heart, and with your mouth, and teach your lips what they shall say, and how to answer to all things. He is our God, if we despair in our selves, and trust in him, and his is the glory. *Amen.* *Pag.* 370.

Jan. 1533.

I hope our Redemption is nigh.

W. T.

In his Preface to the *N.T.* which he he set forth *A.* 1534. ——— I take God (who alone seeth the heart) to record to my conscience, beseeching him that *See his Works Printed at London, Aa.* 1573.

that my part be in the blood of Christ, if I wrote of all that I have written throughout my Book out of an evil purpose, of envy or malice to any man, or to stir up any false Doctrine or Opinion in the Church of Christ, or to be Author of any Sect, or to draw Disciples after me, or that I would be esteemed, or had in price above the least Child that is born, save onely of pity and compassion I had, and yet have on the blindness of my Brethren, and to bring them to the knowledge of Christ, and to make every one of them, if it were possible, as perfect as an Angel of Heaven, and to weed out all that is not planted of our heavenly Father, and to bring down all that lifteth up it self against the knowledge of the salvation that is in the blood of Christ: Also my part be not in Christ, if mine heart be not to follow, and to live according as I teach.

Pag. 59. In his Preface before the Parable of the wicked *Mammon* (published *May* 8. 1527.) whose contents are as followeth: That Faith the Mother of good works justifies us before we can bring forth any good works, as the Husband marrieth his Wife before he can have any lawful Children by her: And as the Husband marrieth not his Wife, that she could continue unfruitful, as before she was in the state of her virginity, but to make her fruitful; even so Faith justifies us not, *i. e.* marrieth us not to God, that we should continue unfruitful as before, but that he should put the seed of the holy

Pag. 60. Spirit in us, and make us fruitful. —— Let it not offend thee, that some walk inordinately: Let not the wickedness of *Judas* cause thee to despise the Doctrine of his fellows. —— When Antichrist is uttered and overcome with the Word, he disguiseth himself, and comes in again with a new name, and a new

new rayment. The Scribes and Pharisees were very Antichrists in Christs time: *Ye shut up* (saith Christ) *the Kingdome of Heaven, and suffer them not that would, to enter in. Ye have taken away the key of Knowledge; ye make men break Gods commands by your traditions*, &c. These things all our Prelates do, but have gotten them new names, and other garments, *&c.*

In his Preface to the obedience of a Christian, and how Christian Rulers ought to govern; set forth *Octob.* 2. 1528. —— Let it not make thee despair, nor discourage thee, that it is forbidden thee in pain of life or goods, or that it is made breaking the Kings Peace, or treason to his Highness to read the Word of thy souls health: but rather be bold in the Lord, and comfort thy soul, forasmuch as thou art sure even from such persecution, that it is the true Word of God; which Word is ever hated of the world, neither was ever without persecution, neither can be, no more then the Sun can be without light: And on the contrary thou art sure that the Popes Doctrine is not of God, because so agreeable to the world, and is so received of the world, or rather receiveth the world, and the pleasures of the world, and seeketh nothing but the possessions of the world, and to bear rule in the world, and persecuteth the Word of God, *&c.* for the world loveth that which is his, and hateth that which is chosen out of the world to serve God in the spirit. —— Another comfort thou hast, that as the weak Powers of the world defend the Doctrine of the world, so the mighty Power of God defends the Doctrine of God. —— God is wiser and stronger then all his enemies: What holp it *Pharaoh* to drown the men-children? So little (I fear not) shall it at last help the Pope and his Bishops

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John 15.

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shops to burn our men-children, which manfully confeſs Jeſus Chriſt. —— When God buildeth, he caſteth all down firſt: He is no patcher: he cannot build on another mans foundation: he will not work till all be paſt remedy, and brought unto ſuch a caſe, that men may ſee how that his hand, power, mercy, goodneſs, and truth hath wrought all together: he will let no man be partaker with him of his praiſe and glory. —— Let us look diligently whereunto we are called, that we deceive not our ſelves. We are called not to diſpute, as the Popes Diſciples do, but to die with Chriſt, that we may live with him; and to ſuffer with him, that we may
Pag. 99. reign with him. —— *Be harmleſs as Doves,* (ſaith Chriſt) *and wiſe as Serpents.* The Doves imagine no defence, nor ſeek to avenge themſelves. The Serpents wiſdome is to keep his head, and thoſe parts wherein his life reſteth. Chriſt is our head, and God Word is that wherein our life reſteth. To cleave therefore faſt unto Chriſt, and to thoſe promiſes which Gods hath made unto us for his ſake, is
Luke 14. our wiſdome. —— Whoſoever caſteth not this aforehand, I muſt jeopard life, goods, honour, worſhip, and all that there is for Chriſts ſake, deceiveth himſelf, and maketh a mock of himſelf unto the godleſs Hypocrites and Infidels. —— Tribulation
Matth. 5. is a bleſſing that cometh of God; *Bleſſed are they that ſuffer perſecution for righteouſneſs,* &c. Tribulation for righteouſneſs is not onely a bleſſing, but alſo a gift that God giveth unto none, ſave his ſpeci-
Phil. 1. al friends. —— *Unto you it is given,* &c. Behold God ſetteth before us a bleſſing and a curſe: a glorious and everlaſting bleſſing, if we will ſuffer tribulation with our Lord and Saviour Chriſt; and an everlaſting curſe, if for a little pleaſure ſake we withdraw our ſelves from the chaſtiſing and nurturing

ring of God, wherewith he teacheth all his Sons, &c. —— Let us therefore arm our ſelves with the comfort of the Scriptures, How that God is ever ready at hand in time of need to help us, and how that ſuch Tyrants but Gods rod to chaſtiſe us; and as the Father hath alwayes in time of correction the rod faſt in his hand, ſo that the rod doth nothing, but as the Father moveth it; even ſo hath God all Tyrants in his hands, and letteth them not do whatſoever they would, but as much onely as he appointeth them to do, and as far forth as it is neceſſary for us: and as when the Child ſubmitteth himſelf unto his Fathers correction, and humbleth himſelf altogether to the will of his Father, then the rod is taken away; ſo when we are come to the knowledge of the right way, and have forſaken our own will, and offer our ſelves clean to the Will of God, to walk which way ſoever he will have us, then he turneth the Tyrants; or elſe if they enforce to perſecute us any farther, he putteth them out of the way. Let us alſo arm our ſelves with the promiſes both of help and aſſiance, and of the glorious reward that followeth. *Great is your reward in Heaven.* —— *It ſhall be given you in the ſame hour,* &c. —— As pertaining to them that deſpiſe Gods Word, counting it as a phantaſie, or a dream, and that for fear of a little perſecution fall from it, ſet this before thine eyes, How God ſince the beginning of the world, before a general plague, ever ſent his true Prophets and Preachers of his Word, to warn the people; but they for the greateſt part of them hardned their hearts, and perſecuted the Word that was ſent to ſave them, and then God deſtroyed them utterly, &c.

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Matt. 5. *Matt.* 10.

In the Prologue. —— Foraſmuch as our holy Prelates, which ought to defend Gods Word, ſpeak evil

Pag. 104.

evil of it, and bear their Captives in hand, that it
causeth insurrections, and teacheth the people to
disobey their Heads and Governours, and moveth
them to rise against their Princes, &c. therefore
have I made this little Treatise, containing all obe-
dience that is of God; in which thou wilt see not
Pag. 105. onely that they lye, but the very cause of such blas-
phemy, and what stirreth them up so furiously to
Pag. 106. rage and belye the truth. —— It is the bloody
doctrine of the Pope, which causeth disobedience,
rebellion, and insurrection; for he teacheth to
fight and defend his traditions and dreams with
fire, water, and sword, and to disobey Father, Mo-
ther, Master, Lord, King, and Emperour, yea and
to invade any Nation that will not admit his god-
head: whereas the peaceable Doctrine of Christ
teacheth to obey, and to suffer for the Word of
God, and to remit the vengeance and the defence
of the Word to God, who is mighty and able to
defend it.

Pag. 109. *In the Book it self.* —— God forbiddeth all
men to avenge themselves, and taketh the Autho-
rity and Office of avenging unto himself, saying,
Deut. 32. *Vengeance is mine. and I will reward.* —— Now
Rom. 12. Judges are called Gods in the Scriptures, because
Pag. 110. they are in Gods room, (to execute vengeance)
whosoever therefore resisteth them, resisteth God.
—— If the inferiour person avenge himself upon
the superiour, or violently resist him for whatso-
ever wrong it be, he taketh upon him what belong-
Pag. 111. eth to God onely, &c. —— If the Subjects sin,
they must be brought to the Kings judgement: If
the King sin, he must be reserved unto the judge-
Pag. 118. ment of God. —— Heads and Governours are or-
dained of God, and are the gift of God, whether
they be good or bad. If they be evil, why are they
evil?

evil? Verily for our wickedneſs ſake; becauſe when they were good we were not thankful, and obedient to God; therefore doth God make his ſcourge of them, and turns them into wild Beaſts contrary to the nature of their Names and Offices, even into Lions, Bears, Foxes, and unclean Swine, to avenge himſelf of our unnatural unkindneſs, and rebellious diſobedience. —— Evil Rulers then are a ſign that God is angry and wroth with us. ---- Let us receive all things of God, whether it be good or bad; let us humble our ſelves under his mighty hand, *&c.* and not ſeek to avenge our ſelves on his rod, which is the evil Rulers. ----- If we ſubmit our ſelves to the chaſtiſing of God, and meekly acknowledge our ſins, for which we are ſcourged, and kiſs the rod, and amend our lives, then will God take the rod away, that is, he will give the Rulers a better heart; or if they continue to perſecute you for well doing, then will God deliver you out of their tyranny for his Truths ſake, becauſe you put your truſt in him. ----- Let Kings (if they had lever be Chriſtians indeed, then ſo to be called) give themſelves altogether to the wealth of their Realms, *&c.* Let the Judges, when they ſit in Gods ſtead, judge and condemn the Treſpaſſer under lawful Witneſſes, and not break up into the conſciences of men, after the example of Antichriſts Diſciples, and compel them either to forſwear themſelves, or to teſtifie againſt themſelves, which abomination our Prelates learned of *Caiaphas*, ſaying to Chriſt, I adjure thee in the Name of the Living God, that thou tell us whether thou be Chriſt the Son of God. ---- Let Kings rule their Realms themſelves, with the help of Lay-men that are ſage, wiſe, learned, and expert. Is it not a ſhame above all ſhames, and a monſtrous thing, that no

Pag. 119.

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man should be found able to govern a worldly Kingdome, save Bishops and Prelates, that have forsaken the world, and are taken out of the world, and appointed to preach the Kingdome of God? ----- To preach Gods Word is too much for half a man: and to minister an earthly Kingdome is too much for half a man also: each requireth a whole
*Pag.*137. man. ---- Though Christians must suffer the greatest wrongs, and not cast any burthen off their back by their own authority, till God pull it off, who laid it on for our own deservings; yet ought Kings to defend their Realms from such oppression, which is an hard thing verily, though not impossible; for alas! they be Captives ere they be Kings, and no man may be suffered about them but Flatterers.---- They ought to remember they are in Gods stead, and ordained of God, not for themselves, but for the wealth of their Subjects. ----- When the spiritual Officers have excommunicated any man, or have condemned any Opinion for Heresie; let not
*Pag.*138. the King, or temporal Officers punish, or slay by and by at their command; but let them look on Gods Word, and compare their judgement with the Scripture, and see whether it be right, or no, and not believe them at the first chop, whatsoever they say, in things that pertain to their own authority; for no man is a right Judge in his own Cause. ----- Kings are nothing now adays, but even Hangmen to the Pope and Bishops to kill whosoever they condemn without any more ado, as *Pilate* was to the Scribes and Pharisees, and the high Bishops to hang Christ. -----
*Pag.*340. In his Preface to the practice of Popish Prelates, set forth *A.* 1530. ——— Now that the hypocrisie of our Scribes and Pharisees is detected, they get them to the Elders of the people, and to whosoever

is

is great with the King, and to the King, and by the same perswasions (as they of old) cast them into the like fear of losing their worldly Dominions, if they let alone the Preachers of the Gospel. O Generation of Serpents, how well declare ye that ye be the right Sons of the Father of all lyes? for they which ye call Hereticks, preach nothing save that, which our Saviour Christ preached, and his Apostles, *&c.* not so much as to resist your most cruel tyranny with bodily violence, save with Gods Word onely. —— Ye Elders of the people, fear ye God also; for as the Elders of the Jews, which were partakers with the Scribes and Pharisees in persecuting the open Truth, and slaying the Witnesses thereof, *&c.* had their part with them in the day of sharp vengeance, which shortly after fell upon them; so ye if you will let your selves be led blindfold, and have your part with Hypocrites in the like sin, be sure ye shall have your part with them in the like wrath. —— Wicked King *Ahab* said to *Elias*, *Art thou he that troubleth Israel?* and *Elias* answered, *It is not I that troubleth Israel, but thou and thy Fathers Houshold, in that ye have forsaken the commands of the Lord, and followed Idols.* The Preachers of the Truth, which rebuke sin, are not the troublers of Realms; but they that do wickedly, and namely high Prelates, and mighty Princes, that corrupt the common people with their example. Unto all Subjects be it said, if they will be Christs Disciples, There was never man so great a Subject as Christ was, there was never Creature that suffered so great wrongs so patiently and meekly, as he: It is therefore their parts to be subject in the lowest kind of subjection, and to suffer all things patiently. If the high Powers be cruel unto you with natural cruelty, then with softness and

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patience ye shall either win them,or mitigate their fierceness: if they joyn themselves unto the Pope, and persecute you for your faith and hope which ye have in the Lord Jesus, then call to mind, that ye be chosen to suffer here with Christ,that ye may joy with him in the life to come with joy everlasting, that shall infinitely pass your short pain here. If they command what God forbids,or forbid what God commands them, answer as the Apostles did, *Acts 5.* That God must be obeyed more then man. If they compel you to suffer unright,then Christ shall help you to bear, and his Spirit shall comfort you.

In the Treatise it self. —— If Christs Kingdome be not of this world, nor any of his Disciples may be otherwise then he was, then those that minister his Kingdome here in his bodily absence, and have the overlight of his Flock, may not be temporal Judges, or any temporal Officers, or under false names have any such dominion,or minister any such Office as requireth violence. —— *The Lords of the heathen people have dominion over them, &c. howbeit it shall not be so among you.* —— But clean contrary the Officers in Christs Kingdome must cast themselves down under all, and become Servants unto all,suffer of all,and bear the burthen of every mans infirmities, and go before them, and fight for them against the world with the sword of Gods Word even unto the death,after the example *Pag.345.* of Christ. —— Two Officers the Apostles, obeying the command of Christ, ordained in his Kingdome and Congregation: One called after the Greek word Bishop, in English an Overseer,which same was called Priest after the Greek, and Elder in English. —— The other was called a Deacon after the Greek, a Minister in English, to minister the alms of the people to the poor and needy.

—— The

— The office of a Bishop was a room at the beginning that no man coveted, and that no man durst take upon him, save he onely, who loved Christ better then his own life, *&c.* But after Christians were increased, and many great men had received the Faith, much was given for the maintenance of the Clergy, *&c.* and then Bishops made them Substitutes under them, which they called Priests, and kept the name of Bishops to themselves. — And when the Bishops Office began to be honourable, then the Deacons, through favour and gifts climbed up thereunto, as likely as he that the old Abbots treasure succeeds with us. — Then while they had the Plough by the tail, looked back, the Plough went away, Faith waxed feeble and fainty, Love waxed cold, the Scripture waxed dark, Christ was no more seen, he was in the Mount with *Moses*, and therefore the Bishops would have a god upon earth, whom they might see, and so began to dispute who should be greatest. Then said worldly Wisdom, *Hierusalem* must be the greatest; for that was Christs Seat, and so it came to pass for a season: And in conclusion where a great City was, and much riches, there was the Bishop ever greater then his fellows. *Alexandria* in *Egypt*, and *Antioch* in *Greece*, were greater then their Neighbours. Then those decaying, *Constantinople* and *Rome* waxed great, and strove who should be greater. *Constantinople* said, Where the Emperour is, there ought to be the greatest Seat and chiefest Bishop. Nay, said the Bishop of *Rome*, though the Emperour lie never so much at *Constantinople*, yet he is called Emperour of *Rome*, and *Rome* is the head of the Empire, and therefore of right I must be the chief Bishop. Hereupon great intercession was made unto the Emperours of both Parties, but in vain till *Phocas* time, when *Boniface* the

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Third obtained of *Phocas* to be called the chief of all Bishops, and that his Church should be the chief Church. As soon as this *Nimrod* had caught this prey, that he had compelled all Bishops to be under him, and to swear obedience unto him, then he called himself *Papa*, with this interpretation, *Father of Fathers.* ——

*Pag.*376. Unto all Subjects I say, that they repent; for the cause of evil Rulers is the sin of the Subjects; and the cause of false Teachers is, that people have no love unto the Truth. ——

Tombæus.

*Goulart. Apoth. sacr. loc. com. pag.*392. When *Nicaise Tombæus* heard the Sentence of Death that was past against him, he said, *Now praised be God.*

Seeing a great multitude of people that were assembled to see him go to execution, he said, *O ye men of* Tournay *open your eyes, awake ye that sleep, and stand up from the dead, and Christ shall give you light.*

At the Stake he said, *Lord, they have hated me without a cause. Eternal Father, have pity and compassion upon me, according as thou hast promised to all that ask the same of thee in thy Sons Name.*

Tomkins.

*Fox, Vol.*3. *pag.*187. *Bonner* expressing his being well pleased with *Thomas Tomkins* labouring hard in making Hay for him whilst he was his *Prisoner* at *Fulham*: *My Lord* (said he) *Saint* Paul *saith, He that doth not labour is not worthy to eat.*

When *Bonner* hoping to terrifie him, burnt his hand with a Wax Candle, he thought no otherwise but there presently to die, and therefore said, *O Lord into thy hands I commend my spirit.*

Afterwards he assured some friends, that in the time his hand was in burning, *his spirit was so rap, that he felt no pain.*

Being

Being perſwaded by *Bonner* to recant; (ſaid he) *I was born and bred up in ignorance, until now of late years; and now I know the Truth, I will continue therein unto the death.* *My Lord, Pag.* 189.

Tovart.

Mr. *William Tovart* from Priſon in *Antwerp*, where he was condemned to be burnt, but was indeed drowned in a Tub of Water there, wrote the following Letter. ——— Dear Brethren and Sifters in Chriſt, I moſt humbly thank my good God, that he hath ſo fortified and comforted me by his grace, that I feel my ſelf more cheared by lying in this dark Priſon, then if I were walking in the open Streets or Fields: This (I ſay) I feel according to the Spirit; for as touching the Fleſh, what doth it apprehend here but ſtinking vapours? Wherefore, my beloved, if it ſo fall out that ye be apprehended for the Name of Jeſus Chriſt, fear not the Priſon, nor thoſe that have power to kill the body; for having done that, they can do no farther. —— He who turns his back in this conflict, goes by the loſs; but whoſoever fights manfully, obtains in the end the Crown, not a Crown of Gold, but of Glory immortal. —— O ſweet and happy Martyrdome, how doſt thou dignifie and enrich us, in deſpite of the World, Devil, and our own Fleſh? —— O that we could admire his bounty, who no ſooner employs us in his work, but hath the wages ready in his hand, wherewith to recompence us. *Your ſorrow* (ſaith he) *ſhall be turned into joy.* Let us then caſt off every weight that preſſeth down, and whatſoever elſe ſtands in our way to Heaven, be it Father, Mother, Brother, Sifters, Husband, Child, yea and our own life alſo. —— How happy do I eſteem them that are called to ſuffer, and to leave their life for confeſſing the Name of Jeſus Chriſt? The eternal Son of God Fox, *Vol.* 3. *cont. pag.* 50. *Pag.* 51.

will confess their Names before his heavenly Father, and his holy Angels. They shall be clad with white Robes, and shine as the Sun in the Kingdome of Heaven, filled with gladness in the presence of the Lamb. They shall eat of the Fruit of the Tree of Life, which is in the midst of the Paradise of God. —— O dear Brethren, remember me always in your prayers, who am bound here in the bonds of Antichrist. *Remember those that are in bonds, as bound with them.* Pray (I say) without ceasing; for our Adversary the Devil is always compassing us about with his fetches, to cause our hearts to faint. And you are not ignorant what a potent enemy our own flesh is unto us: But I am confident that our good God, who hath begun this good work in me, will perfect the same unto the day of Christ.

Tour.

Fox, *Vol.* 3. *cont. pag.* 72. Mr. *Du Tour* being sick even unto death, was haled out of his bed into the open streets, and threatned with death if he would not hear Mass: *I hope* (said he) *I shall not so far forget the eternal salvation of my soul, as for fear of death to prolong this life for a few days, for so I should buy a short term of life at too dear a rate.*

Tremellius.

Goulart. Apoth. facr. loc. com. pag. 410. *Vivat Christus, pereat Barabbas*, were the words of this eminent converted Jew near his end. The sense of them take thus, *Let Christ live, and whatsoever comes in competition with him die.*

Tridentine.

Goulart. pag. 385. *John Tridentine* being condemned, by means of the falshood of a Consul of a City in *Helvetia*, about the year 1560. and being brought forth to execution, before them all he protested, *That he was ready to offer up his life for his Faith, which he knew to be true; and that the Consul, who was the cause of his death, should*

should follow him within three days, and appear before the judgement of Christ; which accordingly came to pass.

Trunchfield.

Jone Trunchfield was burnt at *Ipswich* with *Agnes Potten*; *An.* 1556. Whilst she was in Prison, she seemed nothing so zealous and ardent; but when she came to the Stake, and saw nothing but present death before her, she much exceeded the other in joy and comfort; albeit both of them did so joyfully suffer, as it was marvelled at of all those that knew them, and did behold their end. Fox, *Vol.* 3. *pag.* 678.

Tuscaen.

John Tuscaen of *Andenard* in *Flanders* being come into the Quire of the Church in *Pemelle*, beholding there a multitude of people utterly estranged from the true worship of God, ready to fall down before a breaden Cake, drew towards the Priest, whilst he was elevating the Host, and with great vehemency snatched it out of his hands, cast it to the ground, and brake it all to pieces, saying, *See here, my Masters your goodly god, who (you see) is not able to help himself, but is here broken all to pieces. How long, how long, O ye senseless Priests, will ye thus defile the holy Supper of God? shall we never see an end of your filthy idolatries? If the Authority of the holy Scripture can nothing move you, yet at length be warned and admonished by this present example, that there is not a jot of Divinity in this bread, seeing that it is subject to be thus handled. Will ye worship a dead Idol, your selves being living men?* Fox, *Vol.* 3. *cont. pag.* 35.

Meeting the Curate of the Parish, who saluted him, not knowing what was done, he minded not his salutation, but reproved him for deluding and abusing the poor silly people, being their Overseer. *A day will come* (said he) *in which you shall render an account to God for them.* Be-

Pag. 36. Being called before the Migiſtrates, who asked him, whether he did not believe the Bread in the Maſſe to be the Body of *Chriſt*: *If* (ſaith he) *you*

Acts 1. 11. *conſider well, what the Angel ſaid to the Apoſtles at his Aſſumption, this ſame Jeſus, which is taken up from you into Heaven, ſhall ſo come in like manner, as ye have ſeen him go into Heaven: you may plainly diſcern, that we are not to ſeek him here below.*

Being asked whether he was himſelf when he did it, or diſtracted? he anſwered, *I have done it, not raſhly, but upon mature deliberation.*

Being asked whether he believed not that God was included in the Bread, which is lifted up in the Maſſe? He anſwered by queſtions. *Can* (ſaid he) *the Potter make a Pot? and, can the Pot make a Potter?*

Hearing the Sentence, he was very joyful, thanking the Judges, and the Lord of *Pamelle*. But, being wiſhed rather to ask of God and of the People forgiveneſs for the offence he had committed; *If I have offended any* (ſaid he) *I ask them forgiveneſs.*

The Tormentor willing him to ſtretch forth his Arme, that his hand might be cut off, he did ſo, as if he had felt no pain, and with his eyes lifted up to Heaven, ſaid, *O Lord God, it is for the glory of thy Name, that I endure theſe things: Inable me now with ſtrength from above, that I may finiſh this ſacrifice.*

Standing in the midſt of the Flames, his body half conſumed, he ſhewed apparent ſignes to the beholders of invincible courage, by holding up as well as he could his Armes on a light fire.

Tyms.

Fox, *Vol.* 3. *pag.* 162. The Biſhops of *London* and *Bath* telling Mr. *William Tyms*, that he was bold, and had good freſh ſpirit, wiſhing he had Learning to his ſpirit: *I thank you, my Lords*, (ſaid he) *and both you be Learn-*

ed,

ed, and I would you had a good spirit to your Learning.

The proud Prelate of *Winchester* sending for him, and seeing him not in a Gown, but in a Coat, mockt him, saying, Ah Sirrah, are you a Deacon, and so apparel'd? *My Lord,* (said he) *my Vesture doth not so much vary from a Deacon, as your Apparel varies from an Apostle.*

When *Bonner* perswaded him to recant, or else he must be Curst and Burnt, he answered, *I thank God for this day; for I trust he will turn your Cursings into Blessings.* Pag. 684.

In his Letter to Agnes Glascock. ——I go on Friday next to the Bishop of *London*'s Colehouse, where it will be hard for any of my Friends to speak with me: howbeit I trust I shall not long tarry there, but shortly after be carried up after my dear Brethren and Sisters, which are gone before me into Heaven in a fiery Chariot: Therefore now I take my leave of you, till we meet in Heaven, and hie you after: I have tarried a great while for you, and seeing you be so long a making ready, I will tarry no longer for you. You shall find me merrily singing, holy, holy, holy, Lord God of Sabboth, at my journeys end. Therefore now (my dear heart) make good hast, and loyter not by the way, lest night take you, and ye be shut out of the Gate, with the foolish Virgins. And now (my Sister) in witness that I have taught you nothing but the Truth, here I write my Name with my Blood, for a Testimony unto you, that I will seal it with the rest. And thus farewell, and God defend you from Antichrist, and all his Ministers, the false Priests, *Amen.* Pag. 685.

These

These words following were written with his own blood.

Continue in Prayer.
Ask in Faith.
And obtain your desire.

By me William Tyms *in the Kings Bench, for the Gospel of Christ.*

In another letter to A. G. *wherein he comforts her, being in great sorrow for going to Masse.* God be merciful unto you, and pardon your Sin, and send you Faith to believe the same, *&c.* As I have lamented your falling from God, by being partaker with that Idolatrous Priest, so have I, since I heard of your earnest repentance, very much rejoyced, and also praised God for his mercy shewed to you, in that he hath not left you to your self, but looked back upon you, as he did on *Peter*, &c. And seeing God hath been so merciful to you, be not unthankful to him: for the same; for I certifie you, that your sorrowful heart, that you have had, doth declare unto me, that God had pardoned and forgiven all your sins for the blood-shedding of that mimaculate Lamb, *Jesus Christ*. Therefore, as *Peter*, after the time that *Christ* had forgiven him his sin, did boldly confess *Christ* before all his Enemies, even so, my dear heart in the Lord, seeing God hath so mercifully forgiven you, now cleave unto him, and be at defiance with his enemies the Papists: and, as they do bear witness with their Father, the Devil, by going to the Church, and shedding of the innocent blood of all those, that will not go with them, even so do you bear witness with *Christ*, by not coming there; for, all those, that go thither, shall be partakers of their Brethrens blood,

that

that is ſhed for the Teſtimony of *Chriſt*; except they repent, and amend. ——

In another Letter to certain godly Women of his Pariſh. —— I thank you for the great kindneſs you ſhewed me in this time of my Impriſonment, and to my poor Wife and Children, and alſo for the great kindneſs that you ſhew unto all the living Saints, that be diſperſed, and are fain to hide their heads, *&c.* Dear Siſters, when I remember your conſtancy in *Chriſt*, I call to remembrance *Rahab*, that lodged the Lords Spies, how God preſerved her, and her whole Houſhold for her faithfulneſs to the Lords People: ſo I do believe, that when the Lord ſhall ſend his Angel to deſtroy theſe Idolatrous *Egyptians* here in *England*, and ſhall find the Blood of the Lamb ſprinkled on the door-poſts of your hearts, he will go by and not hurt you, but ſpare your whole Houſholds for your ſakes. —— For the love of God take heed that you do in no caſe conſent to Idolatry, but ſtand faſt to the Lord, as the good Woman did, that had her ſeven Sons put to death before her face, *&c.*

In another Letter to his friends in Hockley. —— If (as you have loved Gods Word) God give you grace to love your own ſouls, I truſt you will hate and abhor the company of thoſe that would have you to Worſhip God any otherwiſe than is contained in his Holy Word. ---My dear Brethren, for the tender Mercy of God, remember well what I have ſaid unto you, and alſo written, which I am now ready to ſeal with my blood. I praiſe God, that ever I lived to ſee the day, and bleſſed be my good and merciful God, that ever he gave me a Body to glorifie his Name. —— In any caſe take *Pag.686.* good heed, that you do not that thing, which your own Conſcience doth condemn. Come out of *Sodom*,

dom, and go to Heaven-ward with the Servants and Martyrs of God, leſt you be partakers of the Vengeance of God, that is coming upon this wicked Nation. ———

Newgate, April 12. 1556.

By me your poorest and most unworthy brother in Christ W. I. *condemned to die for Christs truth.*

In another Letter to C. *and* A. G. ——— My moſt dear and entirely beloved Siſters in the Lord, I give you warning of your enemies, which be the *Papiſts*, and take good heed to them; for they ſerve a crafty Maſter, *&c.* Your old familiar Friends, and Worldly Companions, when they ſee you will not run to the Idols Temple with them, will ſpeak evil of you, and perſecute you; but, let it not trouble you; for it is but to try you when they do ſo, remember wherefore it is, and for whoſe ſake; even becauſe you will not forſake God, as they do; for, the hatred they bear you is for the word of God: and then it is Gods cauſe, and I will tell you, he will revenge it.--It is no new thing, my dear hearts, to ſee the true Members of *Chriſt* handled, as in our dayes they be, for heretics they muſt be taken, that follow not their Traditions: As well may they call *Chriſt* an Heretick; for, he never allowed their dirty Ceremonies. ——— My
Pag. 687. dear hearts, be of good comfort, though the World rage never ſo ſore againſt you: and, for your comfort, mark well the great Mercy of God, who, according to his promiſe, for the weakneſs of our Nature, hath ſo aſſwaged the heat of the Fire, that our dear Brethren, which are gone before us, to the ſight of all men, have found it rather to be joy

than

than pain. Be assured, that God will be as merciful to you: Say therefore with St. *Paul, Who shall separate us from the love of God?* If to save your lives, any dissembling Gospeller would have you go to the Idols Temple with them, say unto them, *He that would save his life, shall lose it*, &c. And that you will not be of that sort, that be neither hot not cold, lest God should spue you out of his mouth. Say as St. *Paul, Bear no strange yoke with the unbelievers; for, what fellowship hath righteousness with unrighteousness? what company hath light with darkness? what concord hath Christ with Belial?* Rom. 8. Matth. 10. 2 Cor. 6.

In another Letter to the faithfull. —— I heartily desire God, that he will strengthen you with his holy Spirit, that my Imprisonment do not discomfort you, but rather strengthen, and comfort you, to see the goodness of God shewed to me, in giving such an unlearned one, (brought before three such worldly wise Bishops) a Mouth and Wisdom. —— In any case, as I have alwayes said unto you, since I first knew you, so say I now, beware of Idolatry, and your good intents. —— He that toucheth pitch shall be defiled therewith, *&c.* and he that is familiar with Idolaters, cannot be unstained from Idolatry. —— Repent, and amend, and then no doubt God will either turn their hearts, or else take them away, or else he will give us that, that he promised to his Disciples, if we be content to take the same reward they had. —— I think there be some that will say, that I needed not to have been taken, if I would have kept me out of the way; but, I say unto them, that the shrinking away of so many of our Shepherds, as be gone, maketh so many of the Flock to scatter, which will be required at their hands, of the Master of the sheep. —— Dear Brethren, for the blood of *Christ*, refuse not the Cross

Fox, *Vol.* 3. *pag.* 687. *Pag.* 688. *Pag.* 689.

Cross of *Christ*. ——— The Word of God was never so sweet and comfortable as it is now, that we be in trouble, *we rejoyce in tribulation*, &c. Be not ashamed of my Imprisonment, neither sorry, but rejoyce with me, that it hath pleased God of his goodness, to call me to such a Dignity, as this shall be unto me, if I may have his grace to lose my life for his Names sake; for then I shall be sure to find it with advantage. ——— I certifie you, that if all Men knew the comfort they should receive at the hand of God, being in Prison, I think there would come more to Prison than do; for, surely we find such comfort at the hand of God, since we have been in Prison, that we had rather die, than be abroad to see the Idolatry, that is committed among
Pag.690. them, that be abroad. ——— Good Brethren, I am kept alone, and yet, I thank God, he comforteth me past all the comfort of any man; for, I thank him, I was never merrier in *Christ*.

P. 1009. *In another Letter.* ——— I do especially much rejoyce in your most godly constancy in the Gospel of *Christ*, which is the power of God unto Salvation, unto as many as believe it. Therefore (my dear hearts) go forward, as you have godly begun; for, the time will come, that these cruel Tyrants, which now so cruelly persecute the true Members of *Christ*, shall say, in very anguish of mind, These are they whom we had sometimes in derision, we fools thought their life to have been very madness, and their end to have been without honour; but, lo they are now counted among the children of God, and their portion is among the Saints: therefore we have erred from the way of truth, *&c.* ———

Theodosius.

Clark in his life, *p.* 48. *Theodosius* Senior, the Emperour, used to say, *I*

accomm

account it a greater honour, that I am a Member of the Church, than that I am Head of the Empire.

V.

Varall.

Godfrey Varall of *Piedmont*, ſaid unto the Hangman, *Hangman do thy office, my death will be fruitfull to my ſelf, and others.* Ward, *pag.* 35.

To a Prieſt, preſſing him to recant, he anſwered, *Do you your ſelf turn unto God, I am turned.* Goulart. Apoth. ſacr loc. com. *pag.* 378. Ward, *pag.* 36.

Varlute.

Paul and Peter (ſaid *Francis Varlute*) *were more honourable members of Chriſt than I, but I am a member: they had more ſtore of grace than I, but I have my meaſure, and therefore ſure of my glory.*

To his Judges he ſaid, *O ye Judges, you now paſs Sentence upon us according to the Kings Laws, but ſhortly you ſhall give an account to the chief Judge.* Goulart. *pag.* 387.

To the Executioner, begging pardon, with a ſmiling countenance he ſaid, *Truely thou art not to be blamed; for we rejoyce, that after we have confeſſed Chriſt here, we may go unto him. The Servants are not above their Lord.*

To him, preparing cords to bind him, he ſaid, *What need is there of Bands? you ſee us as Sheep, ready for the ſlaughter.*

To a Judge that was blind, he ſaid, *I wonder that you that are deprived of your bodily ſight, ſhould ſo often refuſe the ſoules true light, which Chriſt hath ſo often offered to you, in ſo many Chriſtians Martyred by you.*

Vatelete.

When *Thomas Vatelete* heard his Sentence, *Bleſſed be God (ſaid he) the God of my ſalvation.* Goul. *p.* 387

When a Monk, fearing leſt the People ſhould hear his laſt Speeches, procured that he ſhould be compaſſed about by Horſemen, he lifted up his voice *Pag.* 388.

voice and said, *If you will have it so, that I should go to the slaughter, as a lamb, not opening my mouth; yet my cause will speak for me.*

Vayre.

Fox, Vol. 2. p. 145. When, after Mr. *Denis Vayre* was Sentenced to be burnt, he was threatned with many terrible torments, unless he would discloſe such as he knew of that side; he answered, That the sounder part of all *France*, and of the Senate, was of that Religion, but he would utter no Mans Name: *And, as for your tooments* (said he) *I pass not; for, if I am killed with racking, then I shall not feel the burning of the fire.*

Venote.

Goulart. P. 363. When Mr. *Florent Venote* was most cruelly tormented, he said, *Ye are deceived, O ye Judges, if you think, by tedious and often tortures, to bring down my Christian courage; God will, I hope, give me the grace of Perseverance, that his Holy Name may be glorified also in my death.*

Vergale.

Fox, Vol. 3. Cont. p. 6. *Jeffery Vergale* said unto the Executioner, desiring him to forgive him, *I not only forgive thee, but those also who first imprisoned me at* Burges, *yea, those that brought me to this City, and have condemned me to this death: Be not afraid, do thine office, my death shall not be unprofitable.*

Victorianus.

Goulart. p. 178. When he was tempted by the King, who had highly honoured him for his wisdom and prudence, to turn *Arrian*, he answered, *Try all extremities against me, torture me to death, burn me to ashes, expose me to wilde Beasts, yet know, I had rather suffer any thing, than falsifie my promise, made to Christ my Saviour in Baptisme.* ——*If this present life were the only life, and the other, which we hope for, were not to*

Pag. 78.

nal, I would not for a little while be in glory here, and be unthankful to him who hath trusted me.

Vincentius.

Rage (said he) *and do the worst, that the spirit of Malignity can set thee on work to do: thou shalt see Gods spirit strengthen the tormented more, than the Devil can do the Tormentor.* Ward, pag. 14.

Is there any (saith *Austin*, concerning this Martyr) so heavy hearted, that will not be moved in the contemplation of this immoveable Martyr, so Manly, or rather so Christianly fighting against the Tyranny of *Dacianus*, against the horrors of death, and the craft and subtilty of the Serpent, and by the mighty Spirit of his God conquering all? First *Dacianus* caused the Martyr to be laid upon the Torture, and all the joynts of his body to be distended, and racked out untill they crackt again: then all the members of his pitifull and painfull Body were indented with deadly wounds: then they vexed his flesh with Iron-Combs sharply filed: then they laid his Body, being all out of joynt, on a Grate of Iron, which when they had opened with Iron Hookes, they seared it with fiery Plates, with hot burning Salt sprinkling the same: and then threw him into a vile Dungeon, the floor whereof was thick spread with the sharpest Shells that might be gotten, his feet being then fast locked in the stocks: there was he left alone without all worldly comfort; but, the Lord, his God, was with him, the holy Spirit of God, whose office is to comfort the godly afflicted, filled his heart with joy and gladness. Hast thou prepared a terrible rack (O cruel Tyrant, O devouring Lion) for the Martyrs bed? The Lord shall make that bed soft and sweet unto him. Rackest thou his bones and joynts all asunder? his bones, his joynts, his haires are all Fox, *Vol.* 1. pag. 119.

numbred. Tormenteſt thou his fleſh with mortal wounds? The Lord ſhall pour abundantly into all his ſores of his oyl of gladneſs, Thy ſcraping comb, thy ſharp fleſh-hooks, thine hot ſearing irons, thy parched ſalt, thy ſtinking Priſon, thy cutting ſhells, thy pinching ſtocks, ſhall prove this Martyr *Vincentius* indeed, *i. e.* a Conquerour and Triumpher.

Verdict.

The Mirrour of the Martyrs, pag. 317. Goulart. Ap. ſacr. loc. com. pag 366.

Out of my aſhes (ſaid *Giles Verdict*) *ſhall ariſe innumerable Chriſtians.*

Viver.

Anna Viver, though condemned with her Father, Husband, Brother, yet being with Child was reſpited; but when ſhe was delivered, and tempted to a defection, ſhe told her Judges, *I remain here too too long; why do ye keep me any longer? I can now firmly follow my Father, Husband, and Brother.*

Voes.

Ward, pag. 38.

If I had ten heads (ſaid *Henry Voes*) *they ſhould all off for Chriſt. God forbid I ſhould rejoyce in any thing ſave in his Croſs.*

See more in *Eſch* under Letter *E. Part.* 1.

Uſthazares.

Fox, *Vol.* 1. pag. 125.

As *Simeon* was carrying to Priſon, this old Tutour, or School-maſter of the Kings, who had once been a Chriſtian, but then was fallen to idolatry, ſitting at the door of the Kings Palace, and ſeeing *Simeon* paſſing by, led to Priſon, roſe up and reverenced the Biſhop; but *Simeon* ſharply, though briefly, reproved him for his ſo cowardly revolting from his profeſſion: Whereupon *Uſthazares* laid aſide his courtly ſumptuous Apparel, and put on a black mourning Weed, and ſate before the Court weeping, and thus lamenting, *Wo is me with what hope, with what face ſhall I look hereafter for my God, who have denied my God, when as this* Simeon *my familiar Acquaintance,*

vance, thus passing by me, so much disdaineth me, that he refuseth with one gentle word to salute me?

Hereupon *Sapores* the King sent for him, and asked him, What cause he had so to mourn? He answered, That there was nothing in his House, that was to him lacking; *yea, would God* (said he) *O King, any other calamity had hapned to me. This sorroweth me, that I am this day alive, who should rather have died long since, and that I see this Sun, which against my heart and mind, for your pleasure, dissemblingly I appeared to worship, for which I am guilty of death; both because I have denied Christ, and because I have dissembled with you. But although I have once played the Fool, I will never be so mad again, as instead of the Creator and Maker of all things, to worship the Creatures which he hath made.* Pag. 126.

When he was commanded to be carried away to be beheaded, he desired the King that for all the old and faithful service he had done to his Father, and to him, he would now cause to be cried openly by a publick Crier, that *Usthazares* was beheaded not for any treachery, or crime committed against the King or Realm; but onely for that he was a Christian, and would not at the Kings pleasure deny his God. This request was granted. Hereby many were established in Christianity at his death, as well as many were staggered by his apostacy.

W.

Waid.

As *Christopher Waid* & *Margery Polley* were carrying to the place prepared for their burning (singing a Psalm) she espied a great multitude gathered about the place where he should suffer, and thereupon said unto him very loudly and chearfully, *You* Fox, *Vol.* 3. pag. 382.

may rejoyce Waid *to see such a company gathered to celebrate your marriage this day.*

After he had embraced, and kissed the Stake, with hands and eyes lifted up to Heaven, he said,

Psal. 86. ult. *Shew some good token to me, O Lord, that they which hate me may see it, and be ashamed; because thou Lord hast helped me, and comforted me.*

In answer to which Prayer God confounded, and struck with dumbness a Frier, that was risen up to have spoken against him, and no less wonderfully sustained those hands (even when he was dead) which he lifted up to him for comfort in his torments.

When fire was put to him, he cried to God often, *Lord Jesus receive my soul.*

Waldus.

Fox, *Vol.* 1. *pag.* 299. About the year 1160. *Waldus* seeing one fall down dead in his company, was brought to repentance and reformation. He became very charitable, and was careful to instruct himself and his Family in the true knowledge of Gods Word, and to admonish those that resorted to him to repent. Hereupon the Bishops threatned to excommunicate him, if he did not forbear to intermeddle with Scripture: *Waldus* said, *God must be obeyed more then man.* But the Bishops prevailed, and drove *Waldus* and his Followers out of the City. Hence they were called *Waldenses* or *Pauperes de Lugduno*, because they were compelled to live poorly, whether they would or no.

Some of their Articles. (1) *That the holy Scripture onely is to be believed in matters pertaining to salvation.* (2) *Nothing to be admitted in Religion, but what onely is commanded in the Word of God.* (6) *All mens traditions to be rejected*, &c. (9) *The Church of* Rome *to be the very* Babylon, *spoken of in the* Apocalyps,

Pag. 300.

lyps, *and the Pope the Antichriſt,* (12) *Such as hear the Word of God, and have a right Faith, to be the right Church of Chriſt, and to this Church are the Keys given, to drive away Wolves, and to inſtitute true Paſtors to preach the Word, and to miniſter Sacraments.*

Wallace.

When *Adam Wallace* was brought before his Judges, he was accuſed that he took upon him to preach: whereunto he anſwered, *I never judged my ſelf worthy of ſo excellent a vocation; but ſometimes at table, and ſometimes in other places I have read the Scriptures, and have given ſuch exhortation as God pleaſed to give to me, to ſuch as pleaſed to hear me.* *The Eccleſ. Hiſt. of Scotland, pag. 95. See alſo Fox, Vol. 2. pag. 620, 622, 623.*

Knave (ſaid one) what have you to do to meddle with the Scripture? *I think* (ſaid he) *it is the duty of every Chriſtian to ſeek the Will of his God, and the aſſurance of his ſalvation, where it is to be found, and that is in the Old and New Teſtament.*

What then (ſaid another) ſhall we leave to the Biſhops and Churchmen for to do, if every man ſhall be a Babler upon the Bible? *It becomes you* (ſaid he) *to ſpeak more reverently of God and of his bleſſed Word. If the Judge were uncorrupt, he would puniſh you for your blaſphemy.* But to your queſtion I anſwer, *That albeit ye and I, and five thouſand more within this Realm ſhould read the Bible, and ſpeak of it, what God ſhall give us to ſpeak, yet left we more to the Biſhops to do, then either they will do, or can do; for we leave to them publickly to preach the Goſpel of Jeſus Chriſt, and to feed the flock, which he hath redeemed with his own blood. And when we leave this unto them, methinks we leave to them an heavy burthen. And we do them no wrong, although we ſearch our own ſalvation, where it is to be found, ſeeing they are but dumb dogs, and unſavoury ſalt, that hath altogether loſt its ſavour.* *Pag. 96.*

More of his Accuſation was read, Falſe Traitor,

Heretick, thou baptizedſt thine own Child, thou ſaidſt there is no Purgatory, that to pray to Saints, and for the dead is idolatry, &c. What ſaiſt thou hereunto? He anſwered, *If I ſhould be bound to anſwer, I would require an upright and indifferent Judge.*

Hereupon the Earl of *Huntly* ſaid, Fooliſh man, wilt thou deſire any other Judge, then the Dukes Grace, great Governour of *Scotland*, and my Lords the Biſhops and the Clergy here preſent? Hereunto he anſwered, *The Biſhops can be no Judges to me; for they are open enemies to the Doctrine I profeſs: And as for the Duke, I cannot tell whether he hath the knowledge that ſhould be in him, that ſhould judge betwixt Lyes and the Truth, the inventions of men, and the true worſhipping of God. I deſire Gods Word* (and with that he produced the Bible) *to be Judge betwixt the Biſhops and me, and I am content ye ſhall all hear; and if by this Book I ſhall be convinced to have taught, ſpoken, or done in matters of Religion any thing, that repugneth Gods Will, I refuſe not to die; but if I cannot be convinced (as I am aſſured by Gods Word I cannot) then I in Gods Name deſire your aſſiſtance, that malicious men execute not upon me unjuſt tyranny.*

The Earl of *Huntley* telling him, That he ſhould get no other Judges, then thoſe that ſate there; he ſaid, *The good Will of God be done; but be you aſſured, my Lord, with ſuch meaſure as you meet to others, with the ſame meaſure it ſhall be met to you again. I know I ſhall die, but be you aſſured, my blood ſhall be required at your hands.*

Hereupon the Earl of *Glencarne* ſaid to the Biſhop of *Orkney* and others, that ſate near him, 'Take heed all you my Lords of the Clergy; for 'here I proteſt for my part, that I conſent not unto 'his death.

As for the baptiſing of his Child, he ſaid, *It was*

and

and is as lawful for me, for lack of a true Minister to baptize my Child, as that it was to Abraham *to circumcise his Son. And as for Purgatory, praying to Saints, and for the Dead, I have oft read both the New and Old Testaments, but I could not find any mention of them, and therefore I believe that they are but meer inventions of men, devised for covetousnes sake.*

What saist thou of the Mass? (said the *Earl of Huntley*) he answered, *I say, my Lord, as my Lord Jesus Christ saith, That which is in greatest estimation before men, is abomination before God.* Pag. 97.

A little before his death he said unto the Dean of *Roscalrige*, tempting him to recant, *If an Angel should say that which thou dost, I would not believe him.* Goulart. Ap. sacr. loc. com. pag. 365.

To another that threatned him grievously, he said, *Where is your piety? Instead of revilings I expected consolations. God be present with me, that I may overcome your temptations. Let me alone in peace.*

He asked an Officer that stood by, *Is your fire making ready?* The Officer told him it was. He answered, *As it pleaseth God, I am ready, soon or late, as it shall please him.* Fox, Vol. 2. pag. 623.

To one of the faithful in the company he said, *Commend me to all the faithful, being sure to meet them in Heaven.*

At the fire he said unto the people, *Let it not offend you, that I suffer death this day for the Truths sake; for the Disciple is not greater then his Master.*

When he was forbid to speak, he looked toward Heaven, and said, *They will not let me speak.*

Warne.

I find three of this name.

1. *John Warne*, who when he was earnestly exhorted by the Bishop to recant, answered, *That he would not depart from his received Profession, unless he were thereunto throughly perswaded by the holy Scriptures.* Fox, Vol. 3. pag. 248.

ptures. For my part, I am perſwaded that I am in the right Opinion, and I ſee no cauſe to repent; for all filthineſs and idolatry is in the Church of Rome.

He ſubſcribed the confeſſion of his Faith thus, *This is my Faith, this I do believe, and I am content by Gods grace to confirm and ſeal the truth of the ſame with my blood.*

By me John Warne.

*Pag.*395. 2. *Elizabeth VVarne*, the wife of *John* Warne, who when ſhe was earneſtly exhorted to recant, ſaid, *Do what ye will; for if Chriſt were in an errour, then am I in an errour.*

*Pag.*631. 3. *Joan VVarne*, the daughter of *John* and *Elibeth*, about the Age of twenty years, who was taken for miniſtring to her Father and Mother in Priſon.

*Pag.*632. Being exhorted by *Bonner* to return to the Catholick unity of the Church, ſhe ſaid boldly to him again, *If you will leave off your abominations, ſo I will return, and otherwiſe I will not.*

The Biſhop notwithſtanding promiſing her pardon, if now ſhe would be conformed; ſhe ſaid, *Do as it pleaſeth you, and I pray God that you may do that which may pleaſe God.*

VVaſt.

Fox, *Vol.*3. *pag.*757. *Joan VVaſt*, a poor blind woman of *Darby*, was ſo taken with the Word of God, that when ſhe had by her labour gotten and ſaved ſo much money as would buy her a new Teſtament, ſhe cauſed one to bē provided for her: And though ſhe could not read, and was alſo blind, ſhe would get ſome one or other to read Chapters to her, and ſometime ſhe would give a peny or two (as ſhe could ſpare) to ſuch perſons as would freely read unto her, appointing beforehand how many Chapters they ſhould

ſhould read. By this exerciſe ſhe ſo profited, that ſhe was able not onely to recite many Chapters of the New Teſtament without Book, but alſo could aptly impugne as well ſin, as ſuch abuſes in Religion, as then were crept in.

To her Articles ſhe anſwered, *I believe therein ſo much as the holy Scriptures teach me, and according to what I have heard preached by ſeveral learned men, whereof ſome ſuffered impriſonment, and others ſuffered death for the ſame Doctrine,* e.g. *Dr.* Tailor *took it of his Conſcience, that that Doctrine which he taught was true. Will ye do ſo for your Doctrine in the like caſe? If not, for Gods ſake do not trouble me a poor, blind, and unlearned woman, with any farther talk. I am (by Gods aſſiſtance) ready to yield up my life in that Faith, in ſuch ſort as you ſhall appoint.*

Wats.

I find two of this name.

1. *Thomas Wats,* who being exhorted to recant, ſaid, *I am weary to live in ſuch idolatry, as yo would have me live in.* Fox, *Vol.* 3. pag. 270.

At another time he ſaid, Well, *ye have a Law to condemn me, and I ſubmit my ſelf to the Law; but not to the Laws of the Church* (as you call them.) —— *I will not believe your Church, and therefore you do but labour in vain, thus to travail with me.* —— *God keep me from your Doctrine, and I beſeech God I may perſevere in that I have held.*

As he was carrying to his burning, he met his Wife and ſix Children, and ſaid, *Wife, and my good Children, I muſt now depart from you: therefore henceforth know I ye no more; but as the Lord hath given you unto me, ſo I give you again unto the Lord, whom I charge you to obey and fear, and to beware that ye turn not to this abominable Papiſtry, againſt which I ſhall anon, by Gods grace, give my blood. Let not the murthering of Gods*

Saints

Saints cauſe you to relent, but take occaſion thereby to be ſtronger in the Lords quarrel, and I doubt not but he will be a merciful Father to you.

At the State he ſaid to my Lord *Rich*, *My Lord, beware, beware; for you do againſt your own conſcience herein, and unleſs you repent, the Lord will revenge it; for you are the cauſe of this my death.*

Pag. 917. 2. *William Wats*, who was more than once wonderfully preſerved, once eſpecially; when he, and another, forced to wander, and not daring to ſtay two nights together in one place, coming to *Rocheſter* in *Kent*, and to prevent their being taken by the blood-hunters, asked a young Girle of eight years, at the Towns end, whether there were any Hereticks in the Town? ſhe anſwered, yea, at ſuch an Inn. They asking the child how ſhe knew that the Inn-keeper was an Heretick? Marry (ſaid ſhe) well enough, and his Wife too; for they go to Church, and thoſe that will not hold up their hands there, they will preſent them: and he himſelf goes from houſe to houſe to compel them to go to Church. Hereby they avoided that houſe, and ſo eſcaped.

Weibel.

Goulart. *p.* 349. *Matthew Weibel* being taken by ſome Souldiers, and without hearing condemned, and bid by the Commander to provide for death, for there, and then he muſt die; anſwered, *Let the will of the Lord be done.*

Welch.

For the cauſe why Mr. *John VVelch* was impriſoned, condemned, and afterwards baniſhed, ſee the compendious Hiſtory of the Catholick Church, from the year 600, to the year 1600, by Mr. *Alexander Petrie*; *Part* 2. *P.* 570, 571, 572, 573, 574, 575, 576, 577, 578, *&c.*

In

In a Letter of his to one of the Lords of the Colledge of Juſtice, who had moved him and the reſt of the Miniſters, after their Condemnation, to acknowledge a fault, and crave pardon for their actions at *Aberdeen*, upon aſſurance of liberty.—— As for the matter it ſelf, the bearer will ſhew you, that what is required is ſuch a thing, as in the ſight of our Lord we may not do, without both the hazard of our conſciences, and liberty of *Chriſts* Kingdom, which ſhould be dearer to us, then any thing elſe: What a ſlavery were it for us to bind our Conſciences in the ſervice of our God, in the meaneſt point of our callings, to the will of Man, or Angels? We are fully reſolved, that which we did was acceptable ſervice to our God, who hath put it up as ſervice done to him, and has followed, and ſealed it to us by many tokens: ſo that it were more than high impiety and apoſtaſie to teſtifie the ruine, or undoing of any thing, which our God hath ordained to be done, and has accepted of us being done. We, Sir, (if the Lord will) are yet ready to do more in our callings, and to ſuffer more for the ſame, if ſo be it will pleaſe our God to call us to it, and ſtrengthen us in it; for in our ſelves we dare promiſe nothing, but in our God all things. As for that inſtrument *S.* we are ſure the Lord will never bleſs that Man, but a Malediction lies upon him, and ſhall accompany all his doings, and it may be, Sir, your eyes ſhall ſee as great confuſion covering him, ere he goes to the grave, as did his Predeceſſors. Now, ſurely Sir, I am far from bitterneſs; but here I denounce the wrath of an everlaſting God againſt him, which aſſuredly ſhall fall, except it be prevented. Sir, *Dagon* ſhall not ſtand before the Ark of the Lord, and thoſe names of blaſphemy which he wears of *L. B.* and *A. B.*

See an anſwer to the Declaration. *p.* 54.

Pag. 55.

A. B. will have a fearfull end. Not one beck is to be given to *Haman*. —— He has help'd to cut *Sampson*'s hair, and to expose him to mocks, but
Pag. 56. the Lord will not be mocked: He shall be cast away as out of a Sling-stone, his Name shall rot, and a Malediction shall fall upon his Posterity after he is gone.——Sir, seeing I have not the access my self, if it please God to move you, I would you would deliver this hard Message unto him, not as from me, I assure you, but as from the Lord, that except he repent, he shall be made a fearfull spectacle of Gods wrath in this Land.——

From *Blackness*,
Oct. 9. *Yours from my heart to be commanded in the Lord,*

John Welsh.

Pag. 45. In his Letter to the Lady *Flemming*. —— My de-
2 Cor. 5. sire to remain here is not great, knowing, that *so long as I am in this house of clay, I am absent from God, and if it were dissolved, I look for a building not made with hands, eternal in the heavens. In this I groan, desiring to be cloathed upon with my house, which is in heaven; if so be that being clothed, I shall not be*
Pag. 46. *found naked; for I that am within this tabernacle do oft times sigh and groan within my self, being oftimes burdened: not that I would be uncloathed, but cloathed upon, that mortality may be swallowed up of life.*
Rev. 22. *I long to eat of the fruit of that tree, which is planted in the midst of the Paradise of God; and to drink of the pure River, cleer as Chrystal, that runs through the*
Job 19.25. *Street of the new Jerusalem. I know that my Redeemer liveth, and that he shall stand at the last day upon the earth, and that, though after my skin worms destroy my body,*

body, yet in my flesh shall I see God, whom I shall see for my self, and not another for me, and my eyes shall behold him, though my reines be consumed within me. I long to be refreshed with the souls of them that are under the Altar, who were slain for the word of God, and the testimony they held: and to have these long white robes given me, that I may walk in white rayment with those glorious Saints who have washed their garments, and made them white in the blood of the Lamb. Rev. 6. 9. Rev. 7. 14. Why should I think it a strange thing to be removed from this place, to that, wherein is my hope, my joy, my crown, my eldest brother, my head, my Father, my comforter, and all the glorified Saints, and where the Song of *Moses* and of the Lamb are sung joyfully, where we shall not be compelled to sit by the rivers of *Babylon*, nor to hang up our harps upon Willow trees, but shall take them, and sing the new Hallelujah; Blessing, Honour and Glory to him that sits upon the Throne, and to the Lamb for ever and ever. Rev. 5. 13. What is there under this old vault of the heavens, and in this old worn Earth, &c. that should make me remain here? *I expect that new Heaven, and that new Earth, wherein righteousness dwells, wherein I shall rest for evermore.* 2 Pet. 3. 13. I look to get entry into the new *Jerusalem*, at one of those twelve Gates, whereupon is written the Names of the twelve Tribes of the children of *Israel*. I know *Christ Jesus* hath prepared it for me: why may I not then with boldness in his blood step into that glory, where my head and Lord hath gone before me? *Jesus Christ* is the Door and the Porter, who then shall hold me out? will he let them perish for whom he hath died? will he let that poor sheep be plukt out of his hand, for whom he hath laid down his own life? who shall condemn the Man whom God hath justified? ——I know I Pag. 47.

have

Rom. 5.20. have grievously sinned, *but where sin aboundeth, grace will superabound.* I know my sins are red as scarlet, and crimson, yet the red blood of *Christ*, my Lord, can make them as white as Snow, or wool. *Whom* Psal. 73.26. *have I in heaven but him? or, whom desire I in the earth besides him?* O thou the fairest among the children of men, the light of the Gentiles, the glory of the Jews, the life of the Dead, the joy of Angels and Saints, my soul panteth to be with thee. I will put my spirit into thy hands, and thou wilt not put it out of thy presence: I will come unto thee; for thou casts none away that come unto thee. O thou the onely delight of Mankind, *thou camest to seek and to save that which is lost:* Thou seeking me, hast found me, and now being found by thee, I hope, O Lord, thou wilt not let me perish, I long for the fruition of thy blessed presence, Rom. 8.35 and the joy of thy countenance. —— *Who shall separate me from thy love? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things I am more than conquerour, through thy Majesty, that hath loved me; for I am perswaded that neither death, nor life, nor principalities, nor powers, nor height, nor depth, nor things present, nor things to come, nor any other creature is able to separate me from the love of thy Majesty, which is in Christ Jesus my Lord.* I refuse not to die with thee, that I may live with thee. I refuse not to suffer with Pag. 48. thee, that I may rejoyce with thee. Shall not all things be pleasant to me, which may be my last sleep, by which, or upon which I may come unto thee? when shall I be satiate with thy face? when shall I be drunk with thy pleasures? Come Lord *Jesus*, and tarry not. The Spirit saith come, the Bride saith come; even so, Lord *Jesus*, come quickly, and tarry not. Why should the multitude of

mine

mine iniquities, or their greatneſs frighten me? why ſhould I faint in this my deſire to be with thee? The greater ſinner I have been, the greater glory will thy grace be unto me to all eternity. O unſpeakable joy, endleſs, infinite, and bottomleſs compaſſion! O Ocean of never fading pleaſure! O love of loves! *O the breadth, and height, and depth, and length of that love of thine, that paſſeth knowledge.* Ephes. 3. 18. The love of *Jonathan* was great indeed unto *David*, it paſſeth the love of Women. O uncreated love! beginning without beginning, and ending without end! thou art my glory, my joy, and my gain, my crown. *Thou haſt ſet me under thy ſhadow, with great delight, and thy fruit is ſweet unto my taſte. Thou haſt brought me to thy banquetting houſe, and placed me in thy orchard, ſtay me with flagons, and comfort me with thy Apples, for I am ſick* (and my ſoul is wounded) *with thy love. Behold, thou art fair, my love, behold, thou art fair: thou haſt doves eyes; behold, thou art fair, my beloved, yea pleaſant: alſo our bed is green: the beames of our houſe are Cedars, and our rafters are of firr. How fair, and how pleaſant art thou, O love, for delights!* My heart is raviſhed with thee. O when ſhall I ſee thy face! How long wilt thou delay to be to me as a *Roe, or a young Hart, leaping upon the Mountains, and ſkipping upon the Hills, as a bundle of Mirrhe be thou unto me, and lie all night betwixt my breaſts, becauſe of the ſavour of thy good ointments: thy name is as ointment powred forth;* therefore I deſire to go out of the deſart, and come to the place where thou ſitteſt at repoſe, and where thou makeſt thy flocks to reſt at noon. When ſhall I be filled with thy love? ſurely if a Man knew how precious it were, he would count all things droſs and dung to gain it. Truely I would long for that Scaffold, or that Axe, or that Cord, that might

Cant. 1. 3. Cant. 2. 4, 5. Cant. 2. 15. Cant. 7. 6. Cant. 2. 8, 9. Cant. 1. 13. Cant. 1. 3.

be to me the leſt ſtep of this my wearisome journey, to go to thee my Lord. Thou who knowes the meaning of the Spirit, give an anſwer to the ſpeaking, ſighing, and groaning of the ſpirit.
Pag. 49. Thou, who haſt enflamed my heart to ſpeak to thee in this ſilent, yet love-language of ardent, and fervent deſires, ſpeak again unto my heart, and anſwer my deſires, which thou haſt made me to ſpeak unto thee.

1 Cor. 15. 55. *O death, where is thy ſting? O grave, where is thy victory? the ſting of death is ſin: the ſtrength of ſin is the law; but thanks be to God, which gives me the victory through Jeſus Chriſt.* What can be troubleſome to me, ſince my Lord looks upon me with ſo loving and amiable a countenance? and how greatly do I long for theſe embracements of my
Cant. 1. 2. Lord? *O that he would kiſs me with the kiſſes of his mouth; for his love is better than wine.* O that my ſoul were the Throne, wherein he might dwell eternally! O that my heart were the Temple, wherein he might be magnified and dwell for ever! All Glory be unto my God. Angels and Saints praiſe ye him. O thou Earth, ye Hills and Mountains be glad, ye ſhall not be wearied any more with the burden of corruption, whereunto ye have been ſubject through the wickedneſs of Mankind: lift up your hearts and be glad; for a fire ſhall make you clean from all your corruption and vanity, *&c.* Let all the Saints rejoyce; for the day of the Marriage with the Bridegroom (even the Lamb of God) is at hand, and her fair white robes ſhall be given her, ſhe ſhall be arrayed with the golden veſture, and the needle work of his manifold graces, that ſhall be put upon her. He who is Life ſhall quickly appear, and ſhe ſhall quickly appear with him in the glory and happineſs of a conſummate

consummate Marriage: But I must remember my self. I know I have been greatly strengthened and sustained by your Prayers (Honourable Lady, and dearly beloved in the Lord) continue I pray you, as ye have begun, in wrestling with the Lord for me, that *Christ* may be magnified in my body, whether living or dead, that my soul may be lifted up to those third Heavens, that I may taste of those joyes that are at the right hand of my heavenly Father, and that with gladness I may let my spirit go thither, where my body shall shortly follow. *Pag.* 50.

Who am I, that he should first have called me, and then constituted me a Minister of glad-tidings of the Gospel of salvation these sixteen years already? and now, last of all to be a sufferer for his Cause and Kingdom? to witness that good confession, that *Jesus Christ* is the King of Saints, and that his Church is a most free Kingdom, *&c.* These two Points, that *Christ* is the Head of his Church, and that she is free in her Government from all other jurisdiction except *Christ*'s, are the special cause of our imprisonment, being now convict as Traitors for their maintenance. We have been watching with thankfulness to give the last testimony of our blood in confirmation thereof, if it would please our God to be so favourable, as to honour us with that dignity, *&c.* I would be most glad to be offered up upon the Sacrifice of so glorious truths: But alass! I fear that my sins, and the abuse of so glorious things as I have found, deprive me of so fair a Crown: yet the Lord doth know, if he would call me to, and strengthen me in it, it would be the most glorious day, and gladdest hour I ever saw in this life; But I am in his hand to do with me whatever shall please his Majesty. It may suffice me, that I have had so long a time in the knowledge of

the Gospel, and that I have seen the things I have seen, and heard the things I have heard; and that through Gods grace I have been so long a witness of those glorious and good news in my weak Ministery, and that my witnessing hath not been altogether without fruit; so that I hope at that great day I shall have him to be my Crown, my glory, my joy, and my reward; and therefore boldly I say with *Simeon*, *Lord now lettest thou thy servant depart in peace*: not in a peaceable dying, but by rendring up to him my spirit, in stamping of this his truth, and sealing the same with my blood. *I have fought a good fight, I have finished my course, I have kept the faith, henceforth is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all that love his coming.*

Pag. 51.

2 Tim. 4. 7, 8.

Now is the Prophesie at hand to be fulfilled, which Mr. *George Wishart*, and Mr. *John Knox*, my Father-in-Law, spake; which was, *That Christ should be crucified in his kingdom again, but glorious should his resurrection be.* But, alass for the kingdom! my testimony doth not differ from that of many before this time, who said, that the judgment of *Scotland* should be blood, this Kingdom shall be drowned in blood, a furbished and glittering sword is already drawn out of the scabbard, which shall not return till it be made drunk with the blood of the Men within this Land: first, the heavy intestine Sword, and then the Sword of the strangers. O doleful *Scotland*, well were he that were removed from thee, that his eyes might not see, nor his ears hear all these evils that are to come upon thee!——— and all for the contempt of the most glorious Gospel, and that blood that was offered to thee in so plentiful a manner, that the like hereof hath

Pag. 52.

hath not been offered to any Nation; therefore thy judgment ſhall be the greater: but the Sanctuary muſt be begun at, and the meaſure is not yet fulfilled, till the blood of the Saints be ſhed. The guilt of our blood ſhall lie upon Biſhops, Counſellors, and Commiſsioners, who have ſtirred our Prince againſt us, *&c.* and ſo upon the reſt of our brethren, who either by ſilence approve, or by crying peace, peace, ſtrengthen the arm of the wicked, that they cannot return, and in the mean time make the hearts of the righteous ſad, *&c.* Next upon all them that ſat in counſel, and did not bear plain teſtimony of *Jeſus Chriſt*, and his Kingdom, for which we do ſuffer: and next unto them all thoſe that ſhould have come, and made open teſtimony of *Chriſt* faithfully, although it had been to the hazard of their lives, *&c.* Finally, all thoſe that counſel, command, conſent and allow, are guilty in the ſight of God: but the mourners for theſe evils, and the faithful of the Land, and they who are unfainedly grieved at heart for all the abominations; theſe are marked, as not being guilty. I know whether ever I ſhall have occaſion to write again, and therefore by this Letter, as my latter will and teſtament, I give teſtimony and warning, and knowledge of thoſe things to all men (according to the Lord's direction to the Prophet; *Son of Man, I have made thee*, &c.) that no Mans blood be required at my hand. Thus deſiring the help of your Prayers, *&c.* The Meſſenger of Peace be with you all for evermore, *Amen.*

Pag. 53.

Ezek. 33. 7.

Yours to my full power,
for the time Chriſts Priſoner.

From Blackneſs
Jan. 16.

John Welſch.

VVendelmuta.

Fox, *Vol.2. pag.115.* Whilst she was in Prison, a noble Matron, who loved and favoured her dearly, came unto her, and said, 'My *VVendelmuta*, why doth thou not keep 'silence, and think secretly in thy heart these 'things which thou believest, that thou maist here 'prolong thy dayes and life? But she answered, *Ah! you know not what you say. It is written, VVith the heart we believe to righteousness, and with the tongue we confess to salvation.*

Rom. 10.

Ward, *pag.* 37.38. To one that told her, She had not yet tasted how bitter death was: *No* (said this good Widow) *neither ever shall I: for so much hath Christ promised to all that keep his VVord: neither will I forsake him for sweet life, or bitter death.*

Goulart. *pag.350.* When her enemies threatned her with cruel punishments, unless she would recant, she answered, *If this power be given you from Heaven, I am ready to suffer any thing.*

To that person that told her she had not yet tasted death, she said, *I have not, and I shall not; for Christ hath said, VVhosoever keepeth my VVord, shall not taste of death for ever.*

When she heard her Sentence, she said, *I am now dead, but Christs spirit now quickneth me; for I live in Christ, and Christ my Redeemer, whose Name I have confessed, in me. If I have wronged any, I desire forgiveness.*

To one advising her to consult for her own safety by silence, she said, *I am* (Sister) *commanded to speak; so that I neither ought, nor can I by any means be silent.*

When she was perswaded by the Judges to recant, she answered without any demur, *I cleave unto the Lord my God, to whom, whether I live or die, I am resolved for to stick.*

VVhite.

VVhite.

I find two of this name.

1. *Rawlins VVhite*, who when the Bishop preſt him to recant, adding threats if he did not, returned this anſwer, *My Lord, I thank God I am a Chriſtian, and hold no Opinions contrary to the VVord of God; and if I do, I deſire to be reformed out of the Word of God, as a Chriſtian ought to be.* The Biſhop thereupon telling him he muſt proceed upon him, and condemn him for an Heretick. *Proceed in your Law a Gods Name* (ſaid he) *but for an Heretick you ſhall never condemn me while the world ſtandeth.* But (ſaid the Biſhop) before we proceed any farther, let us pray to God, and it may be God through our prayer will here turn and convert his heart. When *Rawlins* heard the Biſhop ſay ſo, *Ah, my Lord* (ſaid he) *now you deal well, and like a godly Biſhop, and I thank you moſt heartily for your great charity and gentleneſs. Chriſt ſaith, VVhere two or three be gathered in my Name, I will be in the midſt of them: And there be more then two or three of you. Now if it be ſo, that your requeſt be godly and lawful, and that you pray as you ſhould pray, without doubt God will hear you: And therefore, my Lord, go to, do you pray to your God, and I will pray to my God. I know that my God will hear my prayer, and perform my deſire.* After both had prayed, Now *Rawlins* (ſaid the Biſhop) how is it with thee? wilt thou revoke thy Opinions, or no? *Surely* (ſaid he) *my Lord*, Rawlins *you left me, and* Rawlins *you find me, and by Gods grace* Rawlins *I will continue. Certainly, if your petitions had been juſt and lawful, God would have heard them; but you honour a falſe god, and pray not as you ſhould pray, and therefore hath not God granted your deſire: But I am one poor ſimple man, as you ſee, & God hath heard my complaint, and I truſt he will ſtrengthen me in his own Cauſe.*

Fox, *Vol* 3. *pag* 219.

When their prayers could do nothing, the Biſhops

Chaplains advised him to have Mass said for his conversion, and thereupon a Priest began Mass; in the mean time *Rawlins* prayed in a secret place thereby, till such time as the Priest came to the sacring, as they term it; then *Rawlins* rose out of his place, and came to the Quire door, and said to the people thus, *Good people, if there be any Brethren among you, or if there be but one Brother among you, the same one bear witness at the day of Judgement, that I bow not to this Idol,* (meaning the Host that the Priest held over his head.)

When news was brought him, that the next day he must be burnt, he sent to his Wife, and willed her by the Messenger, *that in any wise she should make ready, and send unto him his wedding garment,* (meaning a shirt to be burnt in.)

When he was brought out of Prison, he saw a great company with Bills and Gleaves: Whereupon he said, *Alas! what meaneth all this? all this needeth not; by Gods grace I will not start away, but I with all my heart and mind give unto God most hearty thanks, that he hath made me worthy to abide all this for his Names sake.*

When he came to a place in his way, wherein his Wife and Children stood weeping, the sudden sight thereof so pierced his heart, that the very tears trickled down his face; but recovering himself, striking his breast with his hand, he said, Ah flesh! *Stayest thou me so? wouldst thou fain prevail? Well, I tell thee, do what thou canst, thou shalt not by Gods grace have the victory.*

Pag. 220.

In going toward the Stake, he fell down upon his knees, and kissed the ground; and in rising again, the earth a little sticking on his Nose, he said, *Earth unto earth, and dust unto dust: Thou art my Mother, and unto thee I shall return.*

At

At the Stake he called the Reporter to him, and ſaid, *I feel a great fighting between the fleſh and the ſpirit, and the fleſh would very fain have his ſwing, and therefore I pray you, when you ſee me any thing tempted, hold your finger to me, and I truſt I ſhall remember my ſelf.*

When he ſaw a Smith coming with an iron Chain to bind him to the Stake, he gave God thanks, and ſaid, *I pray you, good friend, knock in the chain faſt; for it may be the fleſh will ſtrive mightily, but God of thy great mercy give me ſtrength and patience to abide the extremity.*

When the Smith had made him ſure to the Stake, the Officers began to lay on more Wood, with ſome Straw and Reed, wherein the good old man was as much occupied as the beſt; for as far as he could reach his hands, he would pluck the Straw and Reed, and lay it about him in places moſt convenient for his ſpeedy diſpatch. This he did with ſuch a chearful countenance, that all preſent were in a manner aſtonied.

When the fire was kindled, this good man bathed his hands ſo long in the flame, till the ſinews ſhrunk, and the fat dropped away, all which while he cried out with a loud voice, *O Lord, receive my ſoul, O Lord, receive my ſpirit.*

It is obſerved that this good Father, as he was going to his death, and ſtanding at the Stake, his Nature ſeemed to be altered; for whereas before he was wont to go ſtooping, or rather crooked, through the infirmity of age, having a ſad countenance, and a very feeble complexion, and withal very ſoft in ſpeech and geſture, now he went bolt upright, and had a moſt pleaſant and comfortable countenance, not without great courage and audacity both in ſpeech and behaviour.

2. *Ri-*

Pag. 612. 2. *Richard White*, who was examined and condemned with *John Hunt*, but by the death of Queen *Mary* escaped the fire.

In his Examination. ———

Dr. *Brooks*. Friend, wherefore camest thou hither?

W. *My Lord, I trust to know the cause; for the Law saith, In the mouth of two or three witnesses things must stand.*

Dr. *Capon*. Did not I examine thee of thy Faith, when thou camest hither?

W. *No, my Lord, you did not examine me; but commanded me to the Lollards Tower, and that no man should speak with me, and now I do require mine Accuser.*

Dr. *Jeffery*. Confess thy Faith freely, and be not ashamed so to do.

W. *I am not ashamed of the Gospel of Christ: because it is the power of God to salvation. And St.* Peter *saith, If any man do ask thee a reason of the hope that is in thee, make him a direct answer, and that with meekness, Who shall have the examination of me.*

Jeffery, My Lord of *Gloucester*.

W. *My Lord, will you take the pains to wet your Coat in my blood? Be not guilty thereof; I warn you beforehand.*

Whitcock.

Goulart. pag. 372. *Damianus Whitcock* being condemned, said to his Judges, *Most willingly do I yield my blood, and my self to death for Christ Jesus our Lord.*

Whitman.

Fox, Vol. 3. pag. 971. *John Whitman* coming to *Ostend* the Saturday night, and the next day went to Church, and at the time of the heave-offering stept to the Sacrificer, and took from over his head his Idol, saying, *Is this*

your

your God? And so breaking it, cast it down under his feet, and trode thereupon.

When he was brought out of Prison to be executed, with his hands tyed by the Hangman, he made such haste, and, as it were, ran to the place of Execution, that he drew the Hangman after him. *Pag.* 972.

VVhitingham.

Mr. *VVilliam VVhitingham*, and exiled Minister of Christ in Queen *Mary*'s dayes, in a Letter of his to all them that love to know the Truth and follow it, writes thus; Ignorance, the Mother of Errour, and professed Enemy to Gods Truth, hath two Daughters, by whose flatteries, and subtile practises she blindeth the eyes of men, and obscureth the Truth; Custome, and Negligence: Whereof the first so bewitcheth us, that although we wallow in dark blindness, yet as it were by dreaming we seem to walk in the bright Sun-shine. Custome and Company will far sooner draw us to perdition, then Truth and Reason bring us to the understanding of our errour. The other, being a domestical Servant, & well acquainted with our manners, by crafty flatteries doth overcome us; for the flesh is proud, and swelleth against God, she glories in her own wisdome, she loveth her own counsel, she delighteth in her own imagination and policy: And albeit we know, that slothful Negligence is an impediment and block in our nature to stop us from Truth; yet willingly we give place to her flattering perswasions, and suffer her to retain us to wilful Destruction: So that betwixt Custome and Negligence, we rather hold with damnable Ignorance, and wish to be plunged in abominable Errour, then by diligent Study, and searching of the Truth, learn to know our duty to God, and what he requireth

See his Letter from Geneva, Jan. 1 1558. *Printed at* Geneva *the same year, pag.* 3.

Pag. 4.

reth of us to do towards our Neighbour. If Cuſtome therefore be wicked, and withhold us from God, we muſt ſpeedily reject her, and cleave unto God: And if Negligence have noſeled us in the den of Ignorance, we muſt purchaſe by Diligence to profit in the School of Knowledge. —— Evil
Pag. 5. Cuſtome, delighting in Ignorance, will ſtraightway flie to her wonted argument. What is this new Doctrine? and whence is it? Negligence will cry malicioufly, we have Books enough; what need we yet to be ſet to School? —— The truth of Gods Word is to the world moſt odious; but mans dreams and Devils doctrines are in great eſtimati-
Pag. 6. on and reverence. —— But thou, the Son of God, ſhew thy duty and love toward thy merciful Father, endeavour to know his will, declare thy affections towards his Scriptures, be zealous of his glory, reverence his Miniſters, and receive thankfully his graces given to his Church by them. Prove diligently, and try by the touch-ſtone, who ſpeak the words of God in pure ſimplicity, as in Gods preſence, and who chop and change the ſame, making merchandize thereof, to traffick according to mans pleaſure. ——

See a brief diſcourſe of the Troubles at Frankford, *pag.* 5.

In a Letter from *Frankford*, dated *Aug.* 2. 1554. and ſubſcribed by *W. Whitingham* and others, to *Stransburg*, *Zurick*, *Wezel*, *Emden*, *&c.* inviting the *Engliſh* Exiles to come to *Frankford*, to enjoy Gods Ordinances purely adminiſtred. —— Brethren, ſeeing you have endured the pain of perſecution with us, we thought it our duties to make you partakers of our conſolation, *&c.* truſting by Gods grace, that he which hath given you that gift, not onely to believe in Chriſt, but alſo to ſuffer for his ſake, will ſo direct your hearts, that no reſpect of commodity there, nor yet fear of burthen here may

once

once move you to ſhrink from your Vocation, &c. What think you if the Prophet *David* had had this offer, who deſired to be a Porter in the Houſe of God, and more eſteemed one day ſo ſpent, then a thouſand otherwayes? One requeſt I demand of the Lord (ſaid he) which I will ſeek after, that I may dwell in the Houſe of the Lord all the dayes of my life, &c. But alas! many of us (we ſpeak it to our ſhame) as if we had already forgotten the end of our creation, are plunged in earthly affections, and worldly reſpects, ſo that through our infirmities this excellent benefit is like to be fruſtrate; for ſome doubt who ſhall be preferred, others ſeek increaſe of Learning, many follow the commodity of living, &c. As for the point of preferment, you know that he which ſeeketh ambition, glory, advantage, is not moved with Gods Spirit; as witneſs the inſtructions that Chriſt our Maſter gave to his Diſciples, who labouring of like diſeaſe, were admoniſhed, that he which did excel among them, ſhould abaſe himſelf to his inferiour, &c. And as for learning, as we wiſh to all men moſt abundantly, ſo we moſt earneſtly require, that comparing the Congregations neceſſity with your own private commodity, you would rather for Chriſts ſake chooſe the better, &c. If any will pretend the hardneſs of the Countrey and Charges, our experience may ſufficiently ſatisfie them, who having travelled through moſt places, where the Goſpel is preached, have not found ſo many commodities, nor leſs charges. If any doubt their call, conſider what God would ſay, I have prepared a plentiful and ripe Harveſt, which ſtandeth in a readineſs, and waiteth for the Mower, and I have appointed thee thy task, I have given inſtruments, and all things fit for the labour; if thou forſake it, the crop is in danger, &c.

Pag. 6.

Pag. 7.

This

This Speech (dearly beloved) or very like, God uſed to *Noah*, *Abraham*, *Jeremiah*, &c. and they
Pſal. 41. thought their call ſtrong. —— *As the Hart chaſed pants for greedineſs of waters, even ſo (O Lord) my ſoul ſeeketh after thee, my ſoul burneth for thirſt in ſeeking the Lord, and ſaith, Alas! when ſhall I be able to appear before the face of the Living God?* What thing ought we to have in greater recommendation, then the order and policy, which God hath eſtabliſhed in his Church? that we may be taught by his Word, that we may worſhip him, and call upon his Name with one accord, that we may have the true uſe of the Sacraments to help us to the ſame? for theſe be the means, whereby we muſt be confirmed in the Faith, in the fear of God, in the holineſs of converſation, in the contempt of the world, and in the
Pag. 8. love of life everlaſting. —— Let no reſpect of worldly policy ſtay us: let no perſwaſion blind us; but let us fulfil in our ſelves, that which *Iſaiah* forewarneth, that Gods Children ſhall be as Pigeons, which flie by Flocks into their Dove-houſe, *&c.* —— We deſire you all to take this in good part, ſeeing we have written nothing, but what charity did indite, and that which we truſt, and wiſh you would have done to us in the like caſe. ——

Pag. 40. In a Letter of his to a Friend in *England*. —— After ſome moneths that we had here lived in great conſolation and quietneſs, it chanced, that as our number did increaſe, ſo ſome entred in, which buſily undermined our liberty, and laboured to overthrow our Diſcipline; which troubles grew at length in ſo great quantity, that by the greateſt part it was concluded, that no man ſhould need hereafter to ſubſcribe to any diſcipline, forasmuch as they preſuppoſed, that none would come hither, which
Pag. 42. ſhould have need thereof. —— But to the end, that

that we may be delivered from this unſupportable yoke, God of his mercy hath provided better for us, and for this incommodity hath granted us a double benefit above our hope; he hath not onely at *Baſil* moved the Magiſtrates hearts towards us in granting us a Church, but alſo at *Geneva*, &c. in Earth the chiefeſt place of true comfort. —— Pray for us, Brother, in this our baniſhment, that the fruits of this incorruptible ſeed may ſpring moſt abundantly, as we pray continually that our heavenly Father would ſo ſtrengthen you with his Spirit of boldneſs, that you may not onely reſiſt, but alſo triumph over all your Enemies. ——

Yours,

William Whitingham.

Whittle.

Mr. *Thomas Whittle* being brought before *Bonner* by the cunning of *Harpsfield*, was perſwaded to ſign a bill of ſubmiſſion, concerning which he writes thus. —— To this bill indeed I did ſet my hand, being much deſired and counſelled ſo to do, and the fleſh being alwayes deſirous to have liberty. I conſidered not throughly the inconvenience that might come thereupon, &c. Now when I had ſo done, I had little joy thereof; for by and by my mind and conſcience told me by Gods Word, that I had done evil, by ſuch a ſlight means to ſhake off the ſweet Croſs of Chriſt. —— O the crafty ſubtilty of Satan in his members. Let every man that God ſhall deliver into their hands, take good heed, & cleave faſt to Chriſt; for they will leave no corner of his conſcience unſought, but will uſe all guileful and ſubtile means to corrupt him, to fall both

Fox, *Vol.* 3. *Pag.* 615.

both from God and his truth; but yet let no man despair of his help; for *Peter* did fall, and rise again: and *David* saith, a righteous man, though he fall, he shall not be cast away; for the Lord upholdeth him with his hand. —— The night after I had subscribed I was sore grieved, and for sorrow of conscience could not sleep; for in the deliverance of my body out of bands, which I might have had, I could find no joy nor comfort, but still was in my conscience more and more tormented, and began to be sickly, and sent for Dr. *Harpsfield*, and told him ——

"My conscience hath so accused me, through "the just judgment of God and his Word, that I "had felt Hell in my conscience, and Satan ready "to devour me for subscribing, and therefore let "me have the Bill again; for I will not stand un- "to it.

When I had prevailed with him to let me blot out my Name, I was right glad, although death should follow. —— I see now neither Devil, nor cruel Tyrants can pluck any of Christs sheep out of his hand. Of the which flock of Christs sheep I trust undoubtedly I am one, by means of his death and blood-shedding, which shall at the last day stand at his right hand, and receive with others his blessed benediction. And now being condemned to die, my conscience and mind, I praise God, is quiet in Christ, and I by his Grace am very well willing and content to give over this body to the Death for the testimony of his truth, and pure Religion, against *Antichrist* and all his false Religion and Doctrine.

By me Thomas Whittle *Minister.*

In

In his Letter to John Careleſs ——— I have greatly rejoyced (my dear heart) with thanks to God for you, ſince I have heard of your faith and love, which you bear towards God and his Saints, with a moſt godly ardent zeal to *Chriſt*'s Doctrine and Religion, *&c.* eſpecially by the declaring of that valiant Captain in *Chriſt*'s Church, that ſtout Champion in Gods Cauſe, that ſpectacle to the World, I mean our good brother *Philpot*, who now lies under the Altar, and ſweetly enjoyeth the promiſ d reward. And eſpecially I and my condemned fellows give thanks to God for your loving Letter ſent unto us, to the conſolation of us all; but eſpecially to me moſt ſinfull miſer, whom *Chriſt* ſuffered to faint and fall by the working of the Arch-enemy in his ſworn ſouldiers the Biſhops and Prieſts, in whom ſo lively appeareth the very Image and ſhape of Satan, that a Man (if it were no prejudice to Gods Words) might well affirm them to be Devils incarnate; wherefore, who ſo ſhall for conſcience-matters come into their hands, had need of the wilineſs of the Serpent to ſave his head, though it be with the wounding of his body, *&c.* They craftily tempted me, and ſomething prevail'd. God lay it not to my charge at that day, and ſo I heartily deſire you to pray. Hereby the Lord hath ſhewed me mine infirmity, that I ſhould not boaſt, nor rejoyce in my ſelf, but onely in the Lord, who when he had led me to Hell in my conſcience, yet he brought me from thence to the magnifying of his Name, *&c.* ——— Now am I and my fellows ready to go hence for *Chriſts* cauſe, Gods Name be praiſed, who hath hereto called us; Pray, I pray you, that we may end our courſe with joy: At your appointed time you ſhall come after. To Heaven I truſt I go before, looking for you (my

Pag. 617.

faithful frie nd) to follow, that we may ſing perpetual praiſe t o our loving Lord God for victory over Satan and Sin, won for us by *Jeſus Chriſt*, &c.——

Yours T. W. *Miniſter, and now condemned to die for the Goſpels ſake.*

January 21. 1556.

In his Letter to John Went, *and other his Priſonfellows in* Lollards *Tower.*——He that preſerved *Joſeph* Priſoner in *Egypt*, fed *Daniel* in the Lyons Den, and delivered *Paul*, *Peter* and the Apoſtles out of priſon, vouchſafe of his goodneſs to keep, feed, and deliver you, *&c.* I cannot but praiſe God moſt earneſtly, when I hear of your conſtancy in the faith, and joy in the Croſs of *Chriſt*, which you now bear, *&c.* which is a token that by *Chriſt* you are counted worthy of the Kingdom of God.——

*Pag.*618. O what is he, that would miſtruſt, or not gladly ſerve ſo loving a Father! O how unhappy are they that forſake him, and put their truſt in man! But how bleſſed are they, that for his love, and for his holy words ſake, in theſe troubleſome times do commit their ſouls and bodies into his hands with well doing, counting it greater happineſs and riches to ſuffer rebuke with *Chriſt*, and his Church, then to enjoy the pleaſures of this life for a little ſhort ſeaſon? This Croſs that we now bear, hath been common to all the faithful, from *Abel* hitherto, and ſhall be to the end, *&c.* Go forward, dear Brethren, as ye have begun to fight the Lords battel, conſidering *Chriſt* the Captain of your war, who will both fight for you, give you victory, and alſo highly reward your pains.—— The Grace and Bleſſing

Bleſſing of God, with the Miniſtery of his holy Angels, be with you for ever. *Amen.*

From the Colehouſe, *Decemb.* 4.

By your poor Brother T. W. *an unworthy Miniſter, and now his Priſoner for the Goſpels ſake.*

In his Letter to all the true Profeſſors in the City of London. —— Dearly Beloved, be not troubled in this heat, which is now come amongſt you to try you, as though ſome ſtrange thing had happened to you, but rejoyce in as much as ye are partakers of *Chriſts* ſufferings, *&c.* Out of theſe words note (1) That perſecution hapneth to *Chriſts* Church for their trial, for the proving and diſcovering of their faith, *&c.* and to let them ſee their hearts, *&c.* and to ſeperate the good from the bad, to try them, as gold and ſilver is tried in the fire, *&c.* Abide the trial, dear friends, *&c.* go up with *Chriſt* to *Jeruſalem* among the Biſhops, Prieſts and Rulers, if God call you thereto, and they will anon ſend you to *Calvari*; from whence your ſouls (I warrant you) through *Chriſt Jeſus* ſhall aſcend to God that gave them, and that Body ſhall come after at the laſt day, and ſo ſhall ye dwell with the Lord for ever in unſpeakable joy and bliſs. (2) Perſecution is no ſtrange thing, *&c.* This is the ordinance of God (my friends) this is the high way to heaven, *&c.* (3) Our ſufferings are *Chriſts* ſufferings, and that injury that is done unto us for his ſake, he reckoneth it to be done unto himſelf; *Saul, Saul, why perſecuteth thou me?* (4) The reward of ſuffering for *Chriſt* is not to be had in this World, but at his coming to judgment; and therefore it is added, that when his glory appeareth ye may be

Pag. 619.

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merry and glad. —— Continue in prayer, and pray for me, that I may end my course with joy. Have brotherly love among your selves, which is a token, that you be *Christs* Disciples; edify and comfort one another in the Word of the Lord, and the God of peace and love be with you alwayes. ——

Your Brother now in Bonds
for the Gospel.
T. Whittle.

In another Letter of his to John Careles. —— The same faith for which *Abraham* was accounted just, and *Mary* blessed, and whereby all just Men live, the Lord God, our loving Father, increase and stablish in you and me, *&c.* It repents me much, that being so long so neer you, I did not labour for more communication between us by writing, to mutual consolation in *Christ*; for what is there upon earth, wherein to rejoyce, but the Saints, and such as excell in vertue? But here now I consider, if the fellowship of the faithful children of God, being, as we now be, in double bondage; the body within a prison, and the soul within the body as a prison, be so comfortable, how unexpectable will the joyes be, when we shall be delivered from all corruption, into the glorious liberty of the sons of God? —— O the incomparable good things, and heavenly treasures, laid up for us in heaven by *Christ Jesus*; for the obtaining whereof, we ought to set light by all temporal and transitory afflictions, so much the more, in that our good God is faithful, and will not suffer us to be tempted above our strength. —— O my dearly beloved, it grieves me to see the spoyle and havock that *Saul* maketh

maketh with the Congregation of *Christ*: but what remedy? This is Gods will and ordinance, *&c.* Pray for me and my fellows (good Brother) that we may fight a good fight, that we may keep the faith, *&c.* for now the time of our deliverance is at hand. ——

In his Letter to Mr. Filles *and* Cutbert. —— *Pag.*621. Beware of false Religion, and Mens vain Traditions, and serve God with reverence and godly fear, according to his Gospel, whereto cleave, that ye may be blessed, though of wicked men ye be hated and accursed. Rather drink of Christs Cup with his Church, than of the Cup of that rose-coloured Whore of *Babylon*, which is full of abominations. Rather strive ye to Heaven by the path, which is strait to flesh and blood, with the little flock, then to go in the wide way, following the inticements of the World and of the flesh, which leadeth to damnation. ——

This world I do forsake,
To Christ I me betake,
And for his Gospel's sake,
Death patiently I take.
My body to the dust
Now to return it must,
My Soul I know full well,
With my God it shall dwell.

Tho. Whittle.

In another Letter to a godly Gentlewoman. O my dear and loving sister in Christ, be not dismayed in this storm of Persecution; for *Paul* calleth the Gospel, the word of the Cross; because it is never truely taught, but the Cross and cruel Persecution

immediately and neceſſarily follows the ſame. —— If it pleaſe God to lay his Croſs upon you for the Goſpels ſake, refuſe it not, nor ſhake it off by unlawful means, leaſt you find a more grievous Croſs, and torment of conſcience, if you ſhould diſſemble or deny the truth, than any perſecution, or death of body. ——— Fear nothing; for Satan is conquered by our Saviour Chriſt, ſin is put to flight, and the gate of immortality and eternal life is ſet wide open. ———

Wickliffe.

Petries Hiſt. Cent. 14. p. 501.

About the year 1370. God raiſed up *John Wickliff*, a couragious witneſs of truth, being then Fellow of *Merton* Colledge, and Maſter of *Baliol* Colledge in *Oxford*, and Reader of Divinity there. When he ſet upon the Controverſies in Divinity, he proteſted publickly in the Schools, that *his aime was to bring the Church from Idolatry to ſome amendment*. Seven years he lived in *Oxford* in ſome tolerable quiet, having a *Profeſſors* place, and a cure of ſouls. On the *week dayes* in the *Schools* proving to the *Learned* what he meant to Preach, and on the *Lords Day* Preaching in the *Pulpit* to the *vulgar*, what he had proved before. Not unlike thoſe builders in the ſecond Temple, holding a Sword in one hand, and a Trowel in the other: his diſputing making his Preaching to be ſtrong, and his Preaching making his diſputations to be plain.

Ful. Hiſt. Cent. 14. Book 4. pag. 130.

Pag. 131. *Thomas Waldenſis* accuſeth *Wickliffe* to have maintained the following dangerous Heretical opinions. ——That it is blaſphemy to call any Head of the Church, ſave Chriſt alone. —— That the Doctrine of the infallibility of the Church of *Rome*, in matters of Faith, is the greateſt blaſphemy of Antichriſt. —— That the Pope is Antichriſt, and that Chriſt meant the Pope by the abomination

Pag. 132.

mination of desolation, standing in the holy place. ——That plain *Deacons* and *Priests* may Preach without License of *Pope* or *Bishop*. That in the time of the Apostles, there were only two Orders, namely, *Priests* and *Deacons*, and that a *Bishop* doth not differ from a *Priest*. ——That *Priests* of bad life cease any longer to be *Priests*. —— That to bind men to set and prescipt Forms of Prayers, doth derogate from that liberty God hath given them. —— That those are fools and presumptuous, which affirm, such Infants not to be saved, which die without Baptisme. ——That Baptisme doth not confer, but only signifie Grace, which was given before. *Pag.* 133.

In his Book, called, the Path-way to perfect Knowledge. Chap. 2. ——The truth of the Gospel sufficeth to Salvation, without keeping the Ceremonies, made of God, in the Old Law; and much more without keeping the Ceremonies of sinful and unknowing Men, that have been made in time of Antichrist, and unbinding of Satan. —— *Chap.* 10. Whereas King *Hezekiah* was busie to cleanse Gods House, and put away all uncleanness from the Sanctuary, *&c.* Some Christian Lords in Name (and Heathens in conditions) defile the Sanctuary of God, and bring in Simonaical Clerks, to stop Gods Law, that it be not known and kept, or freely Preacht: and some Christian Lords keep many Prelates and Curates in their Courts, and in secular Offices, openly against Gods Law and Mans, and withhold them from their Ghostly Office, and helping of Christian souls. —— *Petries* Hist. Cent. 14. *p.* 501. *Pag.* 502.

In the year 1376 a Synod was called by *Simon Sudbury* Arch-Bishop of *Canterbury*, at *Pauls* in *London*, whither *Wickliff* was summoned to appear; who came accordingly, but in a posture and equi- *Full.* Hist. Cent. 14 *l.* 4. *pag.* 135.

page different from expectation. Four Friers were to assist; the Lord *Piercy* to usher; *John* Duke of
Pag. 130. *Lancaster* to accompany him. In the issue of this Synod, they onely commanded him to forbear hereafter from Preaching, or writing his Doctrine in this Synod, though *Wickliff* was rather seen than heard, yet the noise of his success sounded all over the Kingdome.

Pag. 137. In the year 1378 he was again summoned to appear before *Simon* and the rest of the Bishops at *Lambeth*. He came accordingly; and now all expected he should be devoured, being brought into the Lions Den: when in comes a Gentleman and Courtier, commanding them, not to proceed to any definitive Sentence against *Wickliff*, and so he
Mark. 11. 32. was saved from heavy censure, as was once the Doctrine of his godly Name-sake; *for they feared the People.*

Fox, Vol 3. pag. 564, 565. At this Convocation several Articles were exhibited from the Pope against him, and he also offered and exhibited to the Bishops in writing a Protestation, with an Exposition of his mind upon the said Articles.

In his Protestation——I protest (as I have oft before done) that I do mind and intend with my whole heart (by the grace of God) to be a true Christian, and as long as breath shall remain in me to profess, and defend the Law of Christ: And if it shall happen, that through ignorance, or otherwise I shall fail therein, I desire of my Lord God pardon and forgiveness.——

In his Exposition.—— The Disciples of Christ
Pag. 566. have no power to exact, by any Civil Authority, Temporalties by Censures. This appears by the
Luke 23. Scripture, where Christ forbids his Disciples Civilly to Raign, or to bear any Lordship; *The Kings of the Gentiles bear rule over them; but do you not so.*

And

And after this sense it is expounded by *Bernard*, *Chrysostom*, &c. ——This ought universally to be believed, that every Priest rightly and duely ordered, according unto the Law of Grace, hath power according to his vocation, whereby he may Minister the Sacraments; and consequently absolve any Man confessing his faults, being penitent, *&c.* The reason hereof is this, because that the order of Priesthood, in his own nature and substance, receiveth no such degrees, either of more or less.—— *Pag.* 567.

In the year 1382. *William Courtney* Arch-Bishop of *Canterbury* (in the place of *Simon Sudbury*, lately slain) made cruel Canons in a Synod at *London*, against the maintainers of *Wickliff*'s Opinions, and yet, which amounts to little less than a miracle, during this storm on his Disciples, *Wickliff*, their Master, lived in quiet. Not long after, in the year 1387. he ended his life at his cure in *Lutterworth* in *Leicester-shire* of the Palsey. Admirable, that a Hare, so often *hunted* with so many *packs of Dogs*, should die at last quietly sitting in his *form*. Such a God is the Lord, that whom he will keep, nothing shall hurt. *Fuller.* Hist. p. 142. — *Petries* Hist. Cent. 14. p. 504.

In the very hour that that Convocation met, all *England* was shaken with an Earth-quake.

When *Wickliff* was sick, and there was little hope of his recovery, the Friers sent four of their Order, *&c.* to wish him then to recant his former Opinions. He desired his friends to set him up; and then said with a loud voice, *I shall not die, but live, and declare the most wicked facts of Friars.* Accordingly he recovered, and wrote a Treatise against the Orders of Friers.

In his Letter to Pope Urbane *the sixth, Anno* 1382. ——Verily I do rejoyce to open and declare unto every Man the Faith that I do hold, *&c.* I *Fox, Vol.* 3. p. 581.

suppose

suppose that the Gospel of Christ is the whole body of Gods Law, &c. Again I do hold, forasmuch as the Bishop of *Rome* is the Vicar of Christ, he is bound most of all other men to the Law of the Gospel; for the greatness among Christs Disciples did not consist in worldly dignity, or honours; but in the near and exact following of Christ in his life and manners. Whereupon I do gather out of the heart of the Law of the Lord, (1) That Christ for the time of his pilgrimage here was a most poor man, casting off all worldly rule and honour, &c. (2) That no faithful man ought to follow the Pope himself, or any of the holy men, but in such points as he hath followed the Lord Jesus Christ; for *Peter*, and the Sons of *Zebedee* by desiring worldly honour contrary to the following of Christs steps, did offend, and therefore in those errours they are not to be followed. (3) That the Pope ought to leave unto the Secular Power all temporal dominion and rule, and thereunto effectually exhort his whole Clergy; for so did Christ, and especially by his Apostles. ——

Matth. 8. 2 *Cor.* 8.

In his Letter to Mr. *John Hus*, &c. written in the year 1387. the year he died. —— Most dear Brethren in the Lord, whom I love in the Truth, and not I only, but also all who have known the Truth; that Truth I mean, which by the grace of God is, and abideth, and shall be in you for ever. —— I hear, Brethren, how Antichrist doth vex you, bringing many and various tribulations upon them which believe in Christ. It is no strange thing it should be so with you, inasmuch as the Word of Christ is oppressed by the Adversaries in all the world, and that great, red, and many-headed Dragon, mentioned by *John* in his *Revelation*, hath sent out of his mouth a great flood upon the woman, to overwhelm her:

See Comenius *his description of the order and discipline used in the Churches of the Brethren of* Bohemia, *pag.* 29.

her: But the faithful Lord will certainly deliver his one, onely, loyal Spouse. Let us be strengthned in the Lord our God, &c. onely let us love him (as we ought) with our whole hearts. Afflictions should never press us, if iniquity prevail'd not. Let no distress or pressure for Christs sake cast us down, &c. The Gold which this supreme Artificer chooseth, he will have it purified by fire, that hereafter he may lay it up amongst his most pure everlasting treasures. —— Let us observe the conversation of our Fathers of old, see the Saints in both the Testaments, what storms and tempests they endured in the Sea of this world, what Prisons, what bonds, how they were stoned, sawn asunder, and slain with the edge of the sword, how they went about in Sheep skins and Goat skins, &c. We therefore having such a Cloud of Witnesses of all former Ages to compass us about, let us lay aside whatever weight there is in us, and the sin which round besets us, and run with patience the appointed race, looking to Jesus the author and finisher of our faith, who for the joy that was set before him, endured the Cross, and despised the shame, &c. —— Therefore thou *Hus*, my dear Brother in Christ, unknown indeed unto me by face, but not in faith and love; for the uttermost ends of the Earth cannot set them asunder, which the love of Christ hath knit together. Be strong in the grace of Christ which is given to thee, fight as a good Souldier of Jesus Christ, both by word, and work, doctrine and conversation, and gain whom you can to return to the way of Truth. —— Antichrist shall shortly by the Will of God be finished. I am very much rejoyced, that in your Kingdome, and other parts, God hath so strengthned the hearts of some, that they suffer Prisons, banishment, yea death it self for the Word of God, and that with

Pag. 20.

Pag. 21.

with joy too. —— Now the God of Peace, which brought up from the dead our Lord Jesus Christ, the great Shepherd of the Sheep, by the blood of the everlasting Covenant, make you ready to every good work, that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. *Amen.*

Ful. *Hist.* *Cent.* 14. *l.* 4. *pag.* 170, 171.

To the year 1428. the Corps of *John Wickliff* had quietly slept in his Grave, about *one and forty years* after his death, till his *body* was reduced to *bones*, and his *bones* almost to *dust*. But then such was the *spleen* of the *Council* of *Constance*, as they not only cursed his *memory*, as dying an *obstinate Heretick*, but ordered that his *bones* (with this charitable caution, *If it may be discerned from the bodies of other faithful people*) to be taken out of the ground, and thrown far off from any *Christian burial*. Accordingly what was left was taken out of the Grave, and burnt to ashes, and cast into *Swift*, a neighbouring Brook running hard by. That *Brook* conveyed his ashes into *Avon*, *Avon* into *Severn*, *Severn* into the *Narrow Seas*, they into the *Main Ocean*: And thus the *ashes* of *Wickliffe* are the *emblem* of his *doctrine*, which now is dispersed all the world over. It is true *Hall* in the life of Bishop *Fisher*, pag. 33. saith, The first unclean *Beast* that ever passed through *Oxonford* (I mean *Wickliffe* by name) afterwards chewed the cud, and was sufficiently reconciled to the *Roman Faith*, as appears by his *Recantation*, *living* and *dying* conformable to the holy *Catholick Church*. But (saith Dr. *Thomas Fuller*) it is strange, that this *Popish Priest* alone should light on this Recantation, which I believe *no other eyes before*, *or since did behold*; besides, if (as he saith) *Wickliffe was sufficiently reconciled to the Roman Faith*, why was *Rome sufficiently reconciled* to him; but used such cruelty to him, so many

many years after his death? *Cold* encouragement for any to become *Romiſh Converts*, if (notwithſtanding their *reconciliation*) their bodies muſt be burnt ſo many years after their death.

Wilmot.

Richard Wilmot being told that Dr. *Crome* had recanted before the Council, he ſaid, *I am ſorry to hear this news; for if he ſay otherwiſe then he hath ſaid, then is it contrary to the truth of Gods Word, and contrary to his own Conſcience, which ſhall before God accuſe him.* Fox, *Vol.* 3. *pag.* 900.

Being asked how he knew that? he ſaid, *By the Scriptures of God, wherein we may find Gods will and pleaſure, what he willeth all men to do, and what not to do, and alſo by them we ſhould prove and try all doctrines, and the falſe from the true.*

Being told that we muſt learn of the Biſhops and Prieſts, becauſe they are learned men; he anſwered, *We muſt not believe them, becauſe they are Biſhops, nor becauſe they are learned men,* &c. *I have read in Gods Book, that Biſhops and Prieſts, and learned men have taught the people falſe doctrine,* &c. *and that Biſhops, Prieſts, and learned men have been commonly reſiſters of the Truth from time to time, and have alwayes perſecuted the Prophets in the old Law, as their Succeſſors did perſecute Chriſt and his Diſciples in the New. We muſt therefore credit them no farther, then God will have us.*

Being told that the Lord *Rich*, if he knew what young man he was, would procure his death, and therein do God good ſervice; he ſaid, *I have read what Chriſt ſaid to his Diſciples, The time ſhall come, that whoſoever killeth you, ſhall think he ſhall do God high ſervice.* *Pag.* 901.

Wills.

Bonner asking *John Wills* when he had crept to Croſs? Fox, *Vol.* 3 *pag.* 881.

Croſs? he anſwered, *Not ſince he came to the years of diſcretion, nor would he, though he ſhould be torn with wild Horſes.*

Bonner ſaid oft unto him thus, 'They call me 'bloody *Bonner*. Avengeance on you all. I would 'fain be rid of you; but you have a delight in 'burning. But if I might have my will, I would ſowe 'your mouths, and put you in Sacks, and drown you.

VViſchard.

In the year 1554. Mr. *George VViſchard* firſt began to preach at *Mount Roſſe*, and then at *Dundie*, till that by the procurement of the *Cardinal*, *Robert Mile*, (then one of the principal men in *Dundie*, and formerly a Profeſſour, and for the ſame a Sufferer) gave in the Queens and Governours Name inhibition to the ſaid Mr. *George*, that he ſhould trouble the Town no more; for they would not ſuffer it.

The Eccleſ. Hiſt. of Scotland, pag. 47.

This being ſpoke in the publick Place to him, he looking ſorrowfully on the Speaker, and on the People, ſaid, *God is witneſs that I never minded your trouble, but your comfort; yea your trouble is more dolorous unto me, then it is unto your ſelves: But I am aſſured, that to refuſe Gods Word,* Pag. 48. *and to chaſe from you his Meſſenger, ſhall not preſerve you from trouble, but it ſhall bring you into it; for God ſhall ſend you Meſſengers, who will not be afraid of burning, nor yet for baniſhment.* I have offered to you the Word of ſalvation, and with the hazard of my life I have remained among you: Now ye your ſelves refuſe me, and therefore I muſt leave mine innocency to be declared by my God. *If it be long proſperous with you, I am not led with the ſpirit of Truth.* But if trouble unlooked for apprehend you, acknowledge the cauſe, and turn to God; for he is merciful: but if ye turn not at the firſt, he will viſit you with fire and ſword. Thence

Thence he made haſte to *Ayre*, but the Biſhop had ſeized on the Pulpit. Several great ones would by force have got the Pulpit for him, but he would not, ſaying, *Let him alone, his Sermon will not much hurt. Let us go to the Market-croſs. Brother* (ſaid he to Mr. *Hugh Campbell*, who would another time by force have entred the Church) *Chriſt Jeſus is as mighty in the Fields, as in the Church. And I find that he himſelf after preached in the deſart, at the Sea ſide, and other places, judged prophane then, he did in the Temple of* Hieruſalem. *It is the word of peace, that God ſends by me. The blood of no man ſhall be ſhed this day for the preaching of it.* Pag. 49.

While this faithful Servant of God was imployed in *Kyle* in preaching with great ſucceſs, news was brought that the Plague was in *Dundie*, and thereupon he took his leave of *Kyle*, and that with the regrate of many: No requeſt could make him remain; his reaſon was, *They are now in trouble, and need comfort: Perchance this hand of God will make them now to magnifie and reverence that VVord, which before (for the fear of men) they ſet at light price.*

When he came, he immediately preached in a place where both the Sick and the Whole might hear him, upon *Pſal.* 117. *He ſent his VVord, and healed them*, and thence obſerved, *that it is neither Herb, nor Plaiſter, but Gods VVord that healeth all.*

Whilſt he was preaching, and viſiting the ſick, and providing that they wanted no neceſſaries, the Cardinal corrupted by money a deſperate Prieſt to ſlay him, who came to hear him, and with a drawn Dagger under his Gown waited to ſlay him; which he perceiving, ſaid, *My friend, what would you do?* and therewith clapped his hand on the Prieſts hand, and took from him the Dagger. The Prieſt abaſhed fell down at his feet, and confeſſed the truth. The Sick Pag. 50.

hear-

hearing thereof, cried, *Deliver the Traitor, or we will take him by force*: But he took him in his arms, and ſaid, *Whoſoever troubles him ſhall trouble me; for he hath hurt me in nothing, but he hath done great comfort to you and me: He hath let us to underſtand what we may fear, in times to come we will watch better.* And ſo he ſaved the life of him that ſought his.

Leaving *Dundie*, after the Plague was ceaſed, he viſited the Church at *Montroſſe*, where the Cardinal writes a Letter to him, as it had been from his moſt familiar Friend, the Laird of *Kinneir*, deſiring him with all poſſible ſpeed to come to him, being ſick, (the Cardinal having provided ſixty men to way-lay him.) When he received the Letter, he made haſte at firſt (for the Boy had brought an Horſe) but ſuddenly he ſtayed, and muſing a ſpace, returned back, whereat his Friends with him wondring, he ſaid, *I will not go, I am forbidden of God, I am aſſured there is treaſon; let ſome of you go to yonder place, and tell me what ye find.* They finding the treaſon, and telling him it, he ſaid, *I know that I ſhall end my life in that that blood-thirſty mans hands, but it will not be on this manner.*

Coming thence towards *Edinburgh* to the Houſe of a faithful Brother, within two miles of *Dundie*, where he was obſerved to go forth before day, and in an Alley to fall down upon his knees and face, and weep bitterly, and pray, *&c.* and being prevailed with to tell the reaſon, he ſaid, *I am aſſured that my travel is near at an end, and therefore call to God with me, that now I ſhrink not, when the battel waxes moſt hot.* Whereupon they wept, and ſaid, That was ſmall comfort to them: but he ſaid, *God ſhall ſend you comfort after me. This Realm ſhall be illuminated with the Light of Chriſts Goſpel, as clearly as ever any Realm ſince the dayes of the Apoſtles. The Houſe of*

Pag. 51.

God

God shall be builded in it; yea, it shall not lack (whatsoever the enemy imagine to the contrary) the very keystone; meaning, it should once be brought to the full perfection, *neither shall this be long to, there shall not many suffer after me, till that the glory of God shall evidently appear, and shall triumph in despight of Satan. But alas! if that the people shall after be unthankful, then fearful and terrible shall the plagues be that shall follow.*

When he came to *Leith*, and heard nothing of those that had appointed to meet him, in order to a disputation with the Bishops, he waxing sorrowful in spirit, because of his keeping private, said, *What differ I from a dead man, except that I eat and drink? To this time God hath used my labours to the instruction of others, and unto the disclosing of darkness, and now I lurk as a man that were ashamed, and durst not shew himself before men.*

Those that heard him, understood that it was his desire to preach, and therefore said unto him, Most comfortable it would be unto us to hear you: but because we know the danger wherein you stand, we dare not desire you. *But dare ye and others* (said he) *hear? Then let my God provide for me, as best pleaseth him.*

Afterwards preaching in the Church of *Ennerest*, *Pag.* 52. there came two Friers, and standing in the entry of the Church-door, they made some whispering to those that came in; which he perceiving he said to the people that stood near them, *I heartily pray you to make room for those two men; it may be they be come to learn*: And to the Priests he said, *Come near; for I assure you ye shall hear the Word of Truth, which shall either seal you in this same day your salvation, or condemnation.* But he perceiving that they still persisted

to trouble the people that ſtood near them, he turned again unto them, and with an ireful countenance ſaid, *O Serjeants of Satan, and deceivers of the ſouls of men, will ye neither hear Gods Truth, nor ſuffers others to hear it? Depart, and take this for your portion, God ſhall ſhortly confound, and diſcloſe your hypocriſie within this Realm; ye ſhall be abominable unto men, and your places and habitations ſhall be deſolate. You wicked men have provoked the Spirit of God to anger.*

Coming to *Hadington*, where it was ſuppoſed the greateſt confluence of people would be, and finding a very ſlender Auditory, he (having before Ser-
Pag. 53. mon told Mr. *Knox*, *that he was weary of the world; for he perceived men began to be weary of God*) began his Sermon thus; *O Lord, how long ſhall it be that thy holy Word ſhall be deſpiſed, and men ſhall not regard their own ſalvation? I have heard of thee*, Hadington, *that in thee would have been at any vain play two or three thouſand people, and now to hear the Meſſenger of the eternal God of all the Town or Pariſh, cannot be numbred an hundred perſons. Sore and fearful ſhall the plagues be, that ſhall enſue upon this thy contempt: with fire and ſword ſhalt thou be plagued, yea, thou* Hadington *in ſpecial; ſtrangers ſhall poſſeſs thee, and you the preſent Inhabitants ſhall either in bondage ſerve your enemies, or elſe you ſhall be chaſed from your habitations; and that becauſe ye have not known, and will not know the time of Gods merciful viſitation.* This propheſie was afterwards exactly fulfilled. In the end after an hour and half in declaring the plagues that afterwards enſued, he ſaid, *I have forgotten my ſelf, and the matter that I ſhould have treated of; but let theſe my laſt words concerning my publick preaching remain in your minds, till God ſend you new comfort.*

De-

Departing from *Hadington* he took his good-night, as it were, for ever of all his acquaintance; Mr. *Knox* preſſing to go along with him, he ſaid, *Nay, return to your children, and God bleſs you. One is ſufficient for one ſacrifice.* Coming to *Ormeſton*, that night the Earl of *Bothwell* beſet the houſe, and promiſed the Laird if he would deliver Mr. *Wiſchart*, that he ſhould be ſafe: the Laird allured with thoſe words, and conſulting with him (who at the firſt word, ſaid, *Open the Gates, the bleſſed will of my God be done*) cauſed the dores to be opened for the Earl, to whom Mr. *Wiſchart* ſaid, *I praiſe my God, that ſo honourable a Man, as you, my Lord, receiveth me this night, in the preſence of theſe noble men; for now I am aſſured, that for your honours ſake, ye will ſuffer nothing any wayes to be done to me, but by order of Law. I am not ignorant that all their Law is nothing but corruption, and a cloak to ſhed the blood of the Saints; but yet I leſs fear to die openly, than ſecretly to be murthered.* Pag. 54.

The Cardinal having got his prey, and conſidering that it was forbiden by the Canon Law to Prieſts to ſit as Judges upon life and death, although the crime were hereſie, ſent to the Governour of *Edinburgh* to name ſome lay-Judge to pronounce ſentence. This requeſt the Governour had granted, if Mr. *Hamilton* had not told him, That he could expect no better end than *Saul*, ſince he perſecuted the Saints of God for that truth, which he profeſſed once with ſuch a ſhew of earneſtneſs, the profeſſion thereof being the onely cauſe of his advancement: Hereupon the Governour anſwered the Cardinal, That he would not meddle with the blood of that good Man, his blood ſhould be onely on him, *&c.* Pag. 55.

Pag. 57. On *February ult.* 1546. The *Cardinal* sent the *Dean* of the Town to ſummon Mr. *Wiſchart* to appear on the morrow before the Judge, to give account of his Seditious and Heretical Doctrine. To whom he anſwered thus, *What needeth the Cardinal to ſummon me to anſwer for my Doctrine openly before him, under whoſe power and dominion I am thus ſtraightly bound in irons? May he not compel me to anſwer? or believeth he I am unprovided to render an account of my Doctrine?*——

Mr. *Wiſchart* being brought before the *Cardinal* and his *Prieſts*, and one of them having read a great Role of curſes againſt him, he began thus, *Many and horrible ſayings, unto me a Chriſtian, have ye ſpoken here this day, wherefore I pray you quietly to hear me, that ye may know what were my ſayings, and the manner of my Doctrine:* and ſo he would have given an account of his Doctrine, but they would not ſuffer him.

Pag. 60. His firſt Article was, That he deſiſted not from Preaching, though charged ſo to do by the Lord Governour, and Biſhop of *Preachen.* His Anſwer was, *I have read in the Acts of the Apoſtles, that it is not lawful for the Threats, and Menaces of Men, to deſiſt from the Preaching of the Goſpel: therefore it is written, we ſhall obey God rather than Man. I have alſo read in Malachy, I ſhall curſe your bleſſings, and bleſs your curſings, ſaith the Lord; believing firmly that he will turn your curſings into bleſſings.*

Pag. 62. In his anſwer to the ſixth Article, he ſaith, *I once chanced to meet a Jew, and enquired of him, why he did not believe the true Meſſiah was come, ſeeing they had ſeen all the Propheſies, which were ſpoken of him, to be fulfilled? He anſwered me, when Meſſias cometh, he ſhall reſtore all things: he ſhall not abrogate the*

Law,

Law, which was given to our Fathers, as ye do, &c. *It is forbidden by the Law to faign any kind of imagery,* &c. *but your Churches are full of Idols: a piece of bread baked upon the aſhes ye adore and worſhip, and ſay it is your God.*

In his anſwer to the ninth Article, ſeeing the Biſhops laugh, he ſaid, *Laugh ye, my lords? though theſe my ſayings do ſeem ſcornful, and worthy of deriſion to your Lordſhips, they are very weighty to me, and of great value; becauſe they ſtand not onely upon my life, but alſo upon the honour and glory of God.*

When he was condemned to be burnt, he Pray- *Pag. 67.*
ed, *O immortal God, how long wilt thou ſuffer the rage and great cruelty of the ungodly, to exerciſe their fury upon thy ſervants, who do further thy word in this World, ſeeing they deſire to do the contrary, that is, to choak and deſtroy thy truth,* &c. *O Lord, we know ſurely that thy true ſervants muſt needs ſuffer for thy Names ſake, perſecution, affliction, and troubles in this preſent life,* &c. *but yet we deſire thee (merciful Father) that thou wouldſt conſerve, defend, and help thy Congregation; which thou haſt choſen before the beginning of the world,* &c.

A little before his execution the Captain of the Caſtle, and ſome friends, asked him whether he would break faſt with them? he anſwered, *Moſt willingly; for I know you be honeſt and godly men.* When they were ſate down, he diſcourſed to them about half an hour concerning the Lords Supper, his ſufferings and death for us, he exhorted them to love one another, laying aſide all rancour, envy, and vengeance, as members of Chriſt, *&c.* After this he gave thanks, and bleſſing the Bread and Wine, he took the Bread and brake it, and gave to every one of it, bidding each of them, *Remember*

Pag. 68. *that Christ had died for them, and feed on it spiritually:* so taking the cup, he bad them, *Remember that Christs blood was shed for them*, &c. And after he gave thanks, and prayed for them, and then told them, *I will not eat nor drink more in this life:* and so retired to his Chamber.

Over against the place of Execution, the Castle windows were hung with rich Hangings, and Velvet Cushions, laid for the Cardinal and Prelates, from thence to feed their eyes with the torments of this innocent Man.

As he came forth of the Castle Gate some asked an Almes of him for Gods sake: he (having his hands bound behind him) answered, *I want my hands, wherewith I was wont to give you Almes; but the merciful Lord, of his abundant grace, that feedeth all Men, vouchsafe to give you necessaries both unto your bodies and souls.*

To two Friers that met him, and bid him to pray to your Lady, that she may be a Mediatrix for you to her Son, he said meekly, *Cease, tempt me not, I beseech you.*

When he came to the Fire he said three times these words, *O thou Saviour of the World, have mercy upon me; Father of heaven, I commend my spirit into thy holy hands.*

Having prayed, he turned himself to the People, and said, *I beseech you Christian brethren and sisters, that ye be not offended at the Word of God, for the affliction and torments, which ye see already prepared for me; but I exhort you that ye love the Word of God for your salvation, and suffer patiently; and with a comfortable heart, for the Words sake, which is your undoubted salvation, and everlasting comfort.*

Shew unto them, which have heard me, that my

my Doctrine was no Wives Fables, after the Constitutions made by Men; but for the VVords sake and true Gospel, &c. I suffer this day by Men, not sorrowfully, but with a glad heart. For this cause was I sent, that I should suffer this fire for Christs sake: Consider and behold my visage, ye shall not see me change my countenance. This grim fire I fear not, and so I pray you for to do, if such persecution come upon you for the VVords sake, and not to fear them that slay the body, and have no power afterward to slay the soul. Some have said, that I hold, The soul of Man sleeps untill the last day; but I know surely, that my soul shall sup with my Saviour this night, ere it be six houres, for whom I suffer this. Pag. 69.

Then he prayed for them that accused him, saying, *I beseech thee Father of Heaven to forgive them, that have of any ignorance, or else of any evil mind forged lies upon me. I forgive them with all my heart. I beseech Christ forgive them that have condemned me to death this day ignorantly.* Last of all he said unto the People, *I beseech you brethren and sisters to exhort your Prelates to the learning of the VVord of God, that they may be ashamed to do evil, and learn to do good; and if they will not, there shall hastily come upon them the wrath of God, which they shall not eschew.*

The Executioner desiring his pardon, he bid him come to him, and when he was come he kissed his cheek, and said, *Lo here is a token, that I forgive thee, my heart, do thy office.*

To the Captain of the Castle encouraging of him, he said, *This fire torments my body; but no wayes abates my spirits.*

Then looking towards the Cardinal, he said, *He who in such state from that high place feedeth his eyes with my torments, within few dayes shall be hanged out*

Fox, *Vol.* 2. *p.* 621. Petrus Hist. Cent. 16. Part. 2. *p.* 183.

at the same window, to be seen with as much ignominy, as he now leaneth there in pride. This Prophesy was exactly fulfilled.

He was burnt *March* 1. 1546.

VVolsey.

Fox, *Vol.* 3. *p* 429. *Mat.* 23.

Doctor *Fuller*, and others coming to *VVilliam VVolsey* in prison, and willing him to meddle no farther with the Scriptures, *&c. Good Doctor* (said he) *VVhat did our Saviour Christ mean, when he said, VVo be unto you Scribes and Pharisees, ye hypocrites; for ye shut up the kingdom of Heaven before Men, ye your selves go not in, neither suffer ye them that come to enter in.*

The Doctor answering, Christ spake to the Scribes and Pharisees; Nay, (said he) *Christ spake even to you, and your fellows here present, and to all others like you.*

Pag. 430.

Doctor *Shaxton* perswaded him to recant, told him, he was of the same mind with him, but he was become a new Man: *Ah* (said he) *You are become a new Man? woe be to thee thou wicked new Man; for God shall justly judge thee.*

A Priest desiring him to declare in what place of Scripture he did erre, or find fault. *I take the eternal and everlasting God to witness* (said he) *that I do erre in no part or point of Gods Book, the holy Bible, but hold the same to be most sound Doctrine, in all points, most worthy for my salvation, and for all other Christians to the end of the VVorld.*

Pag. 431.

This *VVolsey* was of a stout spirit, and wonderfull jealous of his companion in prison, *Robert Pygot*, who was of a milde spirit, fearing least his gentle nature would have been overcome by the flattering enticements of the World, and therefore the

the same day that they were burnt, when they would have talked with him alone, he pulled him away from them, even by force: He was so wonderfull desirous to glorifie God, by suffering even to death, that being sorely tormented in prison with the tooth-ach, he feared nothing more than that he should depart before the day of his execution (which he called his *glad day*) were come.

To a Friend that visited, he gave (with other Moneys, to be distributed as he had ordered) 6*s*. 8*d*. to be delivered to *Richard Denton* a Smith, with this Message, *That he marvelled that he tarried so long behind him, seeing he was the first that delivered him the Scriptures, and told him that it was the truth, desiring him to make hast after as fast as he could.* Accordingly the Money and Message was delivered; his answer was this, *I confess it is true; but alas! I cannot burn.* But he that could not burn in the cause of Christ, was afterwards burnt against his will, when Christ had given peace to his Church; for in the year 1564. *April* 18, his house was set on fire, and while he went in to save his goods, he lost his life.

VVood.

Mr. *VVilliam VVood* wrote two Letters, one concerning his examination, and the other concerning his deliverances.

In the first. ——The God that delived S. *Paul* out of the hands of the high Priests, by the contention that was between the Pharisees and the Sadduces, did even so deliver me at that time out of the mouthes of the bloody Papists, by the meanes of the contention of two Doctors. Blessed be the Name of the Lord, who hath promised to lay no more upon his than he will enable them to bear, and

Fox, *Vol.* 3. *pag.* 925.

and in the midst of temptation can make his way for his (how, and when it pleaseth him) to escape, &c. ——

In the other Letter. According as I have sent you
P. 1015. the true record of my examination before the Doctors, so I now send you some notes of my other two deliverances in Q. *Mary*'s time, not (as God knowes) to get any praise to my self, or to reproach any other; but that God may be glorified in his works, and that our Brethren may know, that though there be many times but little help on earth, yet that there is more in heaven. —— The first time I was delivered by the Officers seizing on a neighbour in stead of me. —— The other time I was delivered by running into a kill-hole under the Mault, when my house was searcht.

From *Tuddenham* in *Suffolk*, July 25. 1583. *Per me* Gulielmum Wood, *Vicarium de* Tuddenham.

Woodman.

In the account which *Richard Woodman* gives of
Fox, *Vol.* 3. *pag.* 800. his sufferings. —— At first I was apprehended for reproving a Priest, for Preaching contrary to himself, and thereupon was a prisoner a year and half in the Kings Bench, and after that eight weeks, lacking one day, in the Bishops Cole-house; but the same day that Mr. *Philpot* was burnt, it pleased God to deliver me and four more out of the Butchers hands, requiring nothing else of us, but that we should be honest Men, and Members of the true Catholick Church, that was built upon the Prophets and Apostles, Christ being the head thereof.

—Have

——Have not you read how God delivered *Israel* out of *Ægypt*? *Daniel* out of the Lions den? *Shadrack*, *Meshek*, and *Abednego* out of the burning Oven? God is the same God he was then.——— After my deliverance, when three of my Lord *Chamberlains* men said, They arrested me in the King and Queens Name, *&c.* Their words at first made my flesh to tremble; but I quickly remembred my self, saying in my heart, *VVhy am I thus afraid? they can lay no evil to my charge. If they kill me for well doing, I may think my self happy. I remembred how I was contented gladly before to die in that quarrell, and so had continued since, and should I now fear to die? God forbid that I should; for then were all my labour in vain.* This was but the frailty of my flesh, which was loth to forego my Wife and Children, and Goods; for I saw nothing but present death before mine eyes: but as soon as I was perswaded in my mind to die, I had regard of nothing in the World, but was as merry, and glad, and joyfull, I praise God, as ever I was. This battell lasted not a quarter of an hour; but it was sharper than death it self for the time, I dare say. After we had break-fasted, I desired them to shew me their Warrant; but they told me, They had it not there: then I told them, Seeing they had no Warrant, I would not go with them, unless they would carry me by force; and if they would do so, at their own adventures be it. So at that time was I delivered, by getting out, and lying in the Woods six or seven weeks; *Then I thought my self blessed of God, that I was accounted worthy to lie in the Woods for the Name of Christ.* ——— When mine own Father and Brother (for love of Money) caused me afterwards to be apprehended, I said, *This way was*

Pag. 801.

Pag. 802.

appointed

appointed of God for me to be delivered into the hands of mine enemies; but woe unto him by whom I am betrayed. It had been good for that Man he had never been born, if he repent not with speed. The Scriptures are now fulfilled on me; the Father shall be against the Son, and the Brother shall deliver the Brother to
Pag. 803. *death, as it is this day come to pass.* —— Then I took my leave of all my friends, never thinking to see them more in this world; for they had reported I should not live six dayes after my taking: But yet *I knew it was not as they would, unless God would grant it. I know what God can do; but what he will do I know not; but this I know, he will work all things for the best for them that love and fear him.* ——

In his first examination before Dr. Christopherson, *Bishop of* Chichester. —— The Bishop advising me to look well to my self, my Wife and Children, *&c.* I said, —— *As for my Wife and Children, God doth know how I love them in him, and my life also. My life, my Wife and Children are all in Gods hands, and I have them all, as I had them not: but if I had* 10000 *pounds I had rather forego it all than them, if I might be in choise, and not displease God.* —— Doctor *Story* telling me, The Devil was in me, and I was mad, *&c. I seeing their blindness and blasphemy, it made my heart melt, and mine eyes gush out with tears, saying, The Jewes said to Christ he had a Devil, and was mad, as you have said here by me; but I know the servant is not above the Master. God forbid I should learn of him, that professeth he hath not the spi-*
Pag. 804. *rit of God.* —— Methinks (said the Bishop) he is not afraid of the Prison. *No* (said I) *I praise the Living God.* This is an heretick indeed (said *Story*) he hath the right termes of all Hereticks, the Living God, *&c. Be you angry with me* (said I) *because*

cause I use expressions writ in the Bible? Bibble, babble (said he) bibble, babble, What speakest thou of the Bible? there is no such word written in the Bible. Hereupon I recited some places of Scripture for the contrary. My Lord (said *Story*) I will tell you how you shall know an Heretick by his words; They will say (the Lord) and (we praise God) and (the Living God) ——— I would not (said the Bishop) have you use such words, as the Lord be praised, and the Living God, &c. Can you not say, Our Lord, or our God? *I wonder* (said I) *why you reprove me therefore, seeing they be the words of God*, &c. *It seemeth to me that you mistrust that I do not believe as you do.* Yea (said he) that is my meaning indeed. *I believe* (said I) *in the Living God; if you do not so, then our beliefs are not alike indeed.* ——— The Bishop telling me I was not called to be a Teacher or a Preacher, &c. I said, *Whereas you say I have been a Preacher, it is not so; I never took any such thing upon me: but as for teaching I cannot deny; for it becometh every man to teach and instruct his household in the fear of God, and all others (as far as he can) that desire it of him.* ——— *I am now in your hands, and you ought to be an house of defence against mine enemies; for if you suffer them to kill me, my blood shall be required at your hands. If you can find any just cause in me worthy of death by Gods Word, you may condemn me your self, and not offend God. Wherefore look to it, the matter is weighty, deliver me not into their hands, and think so to be discharged.* ———

Pag. 805.

Pag. 806.

At last I was brought to the Marshalsey, where I now am merry (God be praised therefore) looking for judgement of my flesh; for they intend to dispatch me shortly, if God will give them leave; but God hath their hearts in his hands, and they can do no-

Pag. 807.

nothing to me, but as God will give them leave; Wherefore I commit my cauſe to God onely, and I am ſure there ſhall not one hair of my head periſh without my heavenly Fathers will. —— They ſhall as little prevail againſt my Faith, as the Devil prevail'd againſt *Job*, whatſoever they do with my goods, life, or body; for he that kept *Job* in all his troubles, neither ſlumbereth nor ſleepeth, but keepeth me and all the elect, that whether we live or die, it ſhall be to the praiſe and glory of God. —— Wherefore dear Brethren and Siſters, be of good chear, and fear not what man can do againſt you. —— The Lord hath ſet my ſins as far from me, as it is from the Eaſt to the Weſt, ſo that I am ſure they ſhall never come near to me any more. That that they call hereſie, we ſerve God withal. —— They think to kill me, if they cannot win me, as I truſt in God, and am ſure they ſhall never by Gods grace, if it were poſſible for them to kill me ten times; for I am ſo linked to Chriſt in a Chain by Faith, that it is impoſſible for men to looſe us aſunder, neither for life, nor death, I praiſe my Lord God therefore. —— If death be offered me, and I cannot refuſe it without diſpleaſing of God, I truſt in God I ſhall not offend my Brethren in receiving of death, but ſhall rather be an occaſion of ſtrengthning their Faith by chooſing it, and that with joy. —— Thus fare ye well from the *Marſhalſey*, where I now am a ſheep appointed to be ſlain, God be praiſed therefore.

Pag. 808. *In his ſecond Examination.* —— The Biſhop ſwearing, I ſaid, My Lord, Saint *Paul* ſaith, a Biſhop ſhould be faultleſs, and you uſe much ſwearing, which is a great fault in a Biſhop of all others, that ſhould be an example to the flock. Hereupon he

he and his Priests were angry, and I was called a stout man, &c. Yea (said I) I am a stout man, because I do that I am commanded. I dare not for my life hold my peace; for so I should bear your sin, which I will not do for any of you all I tell you plainly. Where (said the Bishop) find you, that you are commanded to reprove me? If thou see (said I) thy Brother sin, reprove him, &c. —— A Priest asking him, if he should burn a new Testament he had in his hand, whether he had burned Gods Word, or not? and I answering, You have burned Gods Word; *and I believe he that will burn a Testament willingly, would burn God himself if he were here; for God and his Word are all one.* Thereupon they laughed. *Laugh on* (said I) *your laughing will be turned to weeping, and all such joy into mourning, if you repent it not with speed.* —— At last they cried out, This is a great Heretick indeed, it is time he were burned. Whereupon I said to them, *Judge not, lest you be judged; for that you call heresie I serve God truly with, as you shall well know, when you are in hell, and shall be compelled to say, This was the man we jested on, and whose talk we thought foolishness, and his end to be without honour; but now we may see, how he is counted among the Saints of God, and we are punished.*

Pag. 809.

Pag. 811.

In his third Examination. —— Dr. *Langdale* telling me I judged my Grandfather and Father to be damned, &c. I answered, *I judge no man; but the 12 of* John *declareth who it is that judgeth, and shall judge in the last day.* —— *We may not follow a multitude to do evil; for the most go the wrong way: Christs flock is a little flock. These places discharge me, although I do not as the most do. But can any man say, that I do not as I ought to do? where be my Accusers?* The Dr. bidding me not to be afraid to talk with him, &c. I replied, *It is hard trusting of fair words.*

Pag. 812.

When

When a man cannot trust his Father, or Brother, &c. but they deceive him, a man may lawfully follow Christ's counsel towards them he never saw before, saying, Be as wise as Serpents, and as innocent as Doves. Beware of men; for they go about to betray you. —— *I will take as good heed as I can, because I have been already deceived by them I trusted most, &c. It shall not be said by Gods help, that I will run wilfully into mine enemies hands, and yet I praise God my life is not dear to my self, but it is dear with God: wherefore I will do the uttermost to keep it.*

Pag. 825. *In his sixth and last Examination.* —— After my condemnation, *July* 15. 1557. I was carried to the Marshalsey again, where I am, and shall be as long as it shall please God; *and I praise God most heartily, that ever he hath elected and predestinated me to come to so high dignity, as to bear rebuke for his Name sake. His Name be praised therefore for ever and ever. Amen.*

In his Letter to Mrs. Roberts. —— I and all my Brethren with me are merry and joyfull, we praise God therefore, looking daily to be dissolved, *&c.* It is not, as many affirm in these dayes, that God asketh but a mans heart, *&c.* Let our faith be manifested by our deeds, and in the midst of this perverse Nation shine as lights, *&c.* Let us set our light upon a candlestick, that it may give light to all that be in the House, *&c.* —— Do not such as go to the Synogogue of Satan, and see and hear God blasphemed there, and hold their peace, declare to the world that they allow their doings to be good? These do not onely defile themselves, but confirm the Papists in their Papistry, and so occasion our weak Brothers falling, the which will be required at their hands, which will be too heavy a burthen for them to bear, if they repent it not with speed. —— When I have been in Pri-

Priſon, wearing one while Bolts, otherwhile Shackles, otherwhile lying on the bare ground, ſometimes ſitting in the Stocks, ſometimes bound with Cords, that all my body hath been ſwoln, much like to be overcome for the pain that hath been in my fleſh, ſometimes fain to lie out in the Woods and Fields, wandring to and fro, few daring to keep me company for fear of the Rulers, ſometimes brought before the Juſtices, Sheriffs, Lords, Doctors, and Biſhops, ſometimes called Dog, ſometimes Devil, Heretick, Whoremonger, Traitor, *&c.* yea and even they that did eat of my bread, that ſhould have been moſt my Friends by nature, have betrayed me: yet (I praiſe my Lord God, *&c.*) all this hath been eaſie, light, and moſt delectable and joyful of any treaſure, that ever I poſſeſſed.——At all times before whomſoever I have been brought, God hath given me mouth and wiſdome, where againſt all mine Adverſaries have not been able to reſiſt; I praiſe God therefore. Wherefore (dear Siſter) be of good comfort, and take no thought what you ſhall ſay; for it ſhall be given you the ſame hour, *&c.* Whereas I and many others have hoped, that this perſecution would have been at an end e're this, now I perceive God will have a farther trial to root out all diſſemblers.

Y.

Year.

Mr. *Edward Year* Mr. *Jewell's* Pupil, made a double *Copy* of *Verſes* againſt the *ſuperſtition* of the Ful. *Miſt.* *Cent.* 16. *l.* 3. *p.* 8, 9.

the *Maſs*; for which he was publickly and cruelly *whipt*; for every *Verſe* he had a *laſh*. I ſhall onely tranſcribe the Engliſh Verſes, which proved *Prophetical*.

Accept, O heavenly Father, I requeſt,
Theſe few devotions from my humble breaſt.
See there's acceſs, Heaven's gate open lies,
Then with my prayers I'le penetrate the skies.
Great God, who all things ſeeſt doſt all things ſway,
And all things giv'ſt, and all things tak'ſt away,
Let not the preſent Maſs long-lived be,
Nor let it thoſe beguile belong to thee:
Thy peoples eyes keep it from blinding quite,
Since to thy Word it is ſo oppoſite;
But ſend it to the Stygian Lakes below, (*flow.*
From whence its riſe and ſource doth ſpring and
The Lord, beholding from his Throne, reply'd,
Doubt not young youth, firmly in me confide.
I dy'd long ſince, now ſit at the right hand
Of my bleſs'd Father, and the world command:
My Body wholly dwells in heaven'ly Light,
Of whom no earthly eye can gain a ſight.
The ſhameleſs Prieſts of me forge truthleſs lyes,
And he that worſhips Maſs, my Word denies.
A ſtiffe-neck'd people for their ſins did make
Me ſend them Maſs, my Word away to take,
But truſt me, Scripture ſhall regain her ſway,
And wicked Maſs in due time fade away.

Yeoman.

Fox, *Vol.* 3. *pag.* 882. When Dr. *Tailor* was taken, he left *Richard Yeoman* his Curate in *Hadley*; but he was quickly turned out, and wandred from place to place, exhorting Chriſtians to ſtand faithfully to Gods Word

Word, earneſtly to give themſelves to prayer, with patience to bear the Croſs, now laid upon them for their trial, with boldneſs to confeſs the Truth before the Adverſaries, and with an undoubted hope to wait for the Crown and Reward of eternal felicity. When he perceived his Adverſaries to lay wait for him, he went into *Kent*, and with a little packet of Laces, Pins, and Points, and ſuch like things, he travelled from Village to Village, and thereby poorly maintained his poor Wife and Children, till he was forced thence. Then he returned home to his Wife, who kept him ſecretly in a Chamber more then a year; all which time the good old Father ſpent in devout Prayer, and reading the Scripture, and in carding of Wool, which his Wife did ſpin. His Wife alſo did go and beg bread and meat for her ſelf and her Children, and ſo they were ſuſtained, whilſt the Prieſts of *Baal* lived in jollity, and were coſtly pampered at *Jezabel*'s Table.

When he was taken in Bed with his Wife, the Prieſt (that occaſioned it) cried, ſaying, I thought I ſhould find an Harlot and a Whore together: To whom he anſwered, Nay, *no Harlot and Whore, but a married Man and his Wife, according to Gods Ordinance, and bleſſed be God for lawful Matrimony.* Then was he carried to the Cage, where he found *John Dale*, who had been there three or four dayes for ſaying to the Prieſt, *O miſerable and blind guides, will ye ever be blind leaders of the blind? will ye never amend? will ye never ſee the Truth of Gods Word? will neither Gods threats nor promiſes enter into your hearts? will the blood of Martyrs nothing mollifie your ſtony ſtomacks?*

O obdurate, hard-hearted, perverse and crooked generation, whom nothing can do good unto!

Pag. 883. When he was preſt to ſubmit to the holy Father the Pope; *I deſie him* (ſaid he) *and all his deteſtable abominations. I will in no wiſe have to do with him, nor any thing that pertaineth to him.*

Young.

Fox, *Vol.* 3. *pag.* 910. In the firſt Examination of *Elizabeth Young*, *Huſſey*. Who was your Father and Mother.

Y. *You have not I think put me in Priſon to know who is my Father and Mother.*

H. Wherefore wenteſt thou out of the Realm?

Y. *To keep my conſcience clean.*

H. Why wilt thou not go to Maſs?

Y. *Sir my conſcience will not ſuffer me; for I had rather all the world ſhould accuſe me, then mine own conſcience.*

H. Why wilt thou not ſwear upon the Evangeliſts?

Y. *Becauſe I know not what a Book-oath is.*

In her ſecond Examination. ——

Martin. Thou Rebel and Traitorly Whore, thou ſhalt be ſo rackt, that thou ſhalt be an example to all ſuch Tratorly Whores and Hereticks, and thou ſhalt be made to ſwear by the holy Evangeliſts, *&c.*

Y. *Here is my carkaſe, do with it what you will, and more then that you cannot have. You can have, Mr.* Martin, *no more of me then my blood.* —— *Do what God ſhall ſuffer you to do; for more you ſhall not.*

Pag. 911. *M.* If any Man, Woman, or Child come to ask for this Woman, I charge thee Jaylor in pain of death they be laid faſt, and give her one

one day bread, and another day water.

Y. *If you take away my meat, I truſt that God will take away my hunger.*

Z.

Zegedine.

When he was a Priſoner under the Turk, and hardly uſed, all means were uſed to draw him to abjure the Chriſtian Religion, and to turn Turk; but he anſwered, *That ſuch arguments* (meaning threats and promiſes) *might prevail with Children, but could not with him.* Clark's *Mar. of Eccleſ. Hiſt.* pag. 706.

When there was no hopes of his releaſe, God ſtirred up a Lady being in Child-bed, and ready to die, to engage her husband to procure his deliverance, and ſo he did, paying 1200 Florens for his ranſome. *Pag.* 707.

The year after his releaſe, being 1564. as he was going to *Buda* by Coath, when the Horſes came near the River *Danubius*, being very hot and drie, they ran violently into the River; but God ſo ordered it, that when they had ſwan ſome twenty paces in the River, they turned back again of their own accord, and drew the Coach and him ſafely to the ſhore.

About that time the *Vayvod* that had betrayed him came to him, and deſired him to forgive him, profeſſing that he could reſt neither night nor day, he was ſo haunted with apparitions, and the furies of his own conſcience: Which he eaſily granted. *Pag.* 708.

Zuinglius.

In his Letter to the Biſhop of *Conſtance.* ——— *Truth is a thing invincible, and cannot be reſiſted.* Fox, *Vol.* 2. pag. 91.

He

Clark, pag. 267. He foretold his own death fourteen dayes before the battel. Seeing a Comet that appeared at that time, he told a Friend privately, that the Comet was fatal to him and one more; meaning, as was supposed, *Oecolampadius*.

When he was wounded he fell on his knees, and said, *Well, they can kill the body, but they cannot kill the soul.*

Fox, *ib.* When his body was found, and discerned, they condemned it to be burnt. Three dayes after some friends coming to see whether there were any part remaining, they found his heart in the ashes whole and unburned.

FINIS.

An Advertisement to the Reader.

Courteous Reader,

THou art desired to take notice, that the Author of this Appendix being limited to a certain number of Sheets, was necessitated both to forbear the enlargement of many of the particulars, and also to omit the recital of many of the Scriptures alledged: but conceiving them to be so opposite to the Matter, that the perusal of them would adde much strength and weight unto it, he entreats thee to be at the pains to examine them thy self, which will be no lost labour to thee.

Thou art also desired to excuse, and before thou readest to correct the following Errata's, some of which destroy, and others obscure the sense: In so doing thou wilt right both thy self and the Authour.

ERRATA.

In the Epist. p. 4. in the margent, read, *mundus senescens patitur phantasias.* In the Book it self, p. 5. l. 28. blot out *use.* p. 6. l. last, r. *Tumbrill.* p. 8. l. 5. r. *Alexandrin.* p. 12. l. 5. r. *sulfists.* p. 17. l. 25. adde, *the.* p. 18. l. last, adde, *to deal.* p. 21. l. 7. r. *disgusted.* p. 22. l. 14. r. *use.* p. 33. l. 17. blot out *out.* p. 35. l. 23. r. *giving him that hath it.* p. 42. l. 14. r. *strangely.* p. 56. l. 20. r. *give.* p. 57. l. 3. for and r. *as.* p. 60. l. last, for when it, r. *whereof.* p. 63. l. 25. for travails, r. *troubles.* p. 64. l. 9. for faith, r. *saith.* p. 66. l. last, for let, r. *get.* p. 70. l. 26. for out, r. *one.* p. 80. l. 16. for in, r. *on.* p. 86. l. 7. for described, r. *prescribed.* p. 100. l. 24. for temper, r. *power.* p. 109. l. 22. for and, r. *for.* p. 112. l. 22. for an, r. *no.* p. 113. l. 32. r. *option* for opinion. p. 131. l. 24. for are, r. *act.*

AN OFFER OF Farther Help TO SUFFERING SAINTS: OR, *The best Work in the worst Times.*

WHEREIN

The *necessity*, *excellency*, and *means* of *preparation* for Sufferings are clearly evinced, and prescribed.

In which, as in a Glass, the people of God may see how to dress themselves for Death, or any other Suffering to which the Lord shall call.

Added as an Appendix to the Sufferers Mirrour.

Stand therefore, having your loynes girt about with Truth, and having on the Breast-plate of Righteousness, and your feet shod with the preparation of the Gospel of peace, Ephes.6.14,15.

Behold I come as a Thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, Rev.16.15.

Sapienti meliora sunt in votis, deteriora verò in expectatione, *Plut. de tranquil.*

Gravius est vulnus quod non expectatur, & illa ægrius tollerantur, quibus homo se non prius assuefacit, *Aug.*

London, Printed for the Authour, and are to be sold by *Robert Boulter*, 1665.

UMI

The Epistle to the Reader.

Christian Reader,

TRuth is the proper object of the Understanding; which when sanctified, relishes Spiritual Truths with a strange delight and pleasure, Job 12. 11. The soul in all its laborious researches, and disquisitions (sometimes climbing up from the Effects to the Causes, and sometimes descending from the Causes to the Effects) is making enquiry after Truth.

It racks and tortures it self upon knotty Problems to find it out, and with vehement anhelations, and insatiable longings, followes the pleasant (though painfull) chase of Truth. All the objections, doubts, and scruples it meets with, are but the pauses of a divious and hesitateing soul, which is at a stand, not able to resolve whether Truth lie on this side, or on that. And as its desires are vehement in the pursuit of Truth, so is its joy proportionate in the acquisition thereof. For no sooner doth the Understanding discover it, but the soul runs to it as it were with open arms,

to embrace, hug, and welcome it. And though Truth be welcome in any dress to a soul that loves it for its native excellency, yet it may be clothed with such taking circumstances and considerations, as may commend it to the soul with greater advantage, and be to a truth what health is to a good feature, which enammels and sprinkles it over with a ravishing beauty.

Now amongst all those beautifying and endearing circumstances and considerations, that of seasonableness *is not the least. If it be a* present truth, *as the Apostle calls it* 2 Pet. 1.12. *it is for that the more graceful and highly acceptable, because it bears upon the souls present occasions, and is of present use and service to it. Prov.*15.23. A word spoken in due season, how good it is?

Reader, under this great advantage (for I can bestow no other ornaments upon them) do the truths of Jesus, held forth in the following Treatise, present and commend themselves to thine acceptance. If therefore thou be an ingenuus soul, that lovest the Truth as it is in Jesus, thou wilt entertain these Truths in love, which make as seasonable an offer to assist and relieve thy soul engaged in this hour of temptation, as Joab *once did to* Abishai *in the day of battel,* 1 Chron.19.12. *It may possibly prove a costly Truth to thee; but be confident it will pay thee richly for its entertainment. That great Truth which in the following discourse is commended to thee, is the same which God is now preaching to all the world in a louder dialect by his present dreadfull dispensations. Say Reader, Do they not all with one mouth call upon us to prepare for fiery Trials? Is there not a dreadfull sound of approaching judgements in thine ears? and will they not be by so much the more sinking and intolerable,*

as

as they come by way of surprize upon thee? Expected evils are the more comportable. For look as expectation deflowreth any temporal enjoyment, and sucking out much of the sweetness of it beforehand, we find so much the less when we come to enjoy it: even so the expectation of evils abateth much of their dread and terrour. They seem not new or strange to a person that hath often conversed with them beforehand in his thoughts; and besides that, hath had the advantage of fortifying and preparing his spirit for them. When the Keepers Wife came running into Mr. Bradford's *Chamber, saying,* O Mr. Bradford! *I bring you heavy tidings, for to morrow you must be burned, your Chain is now buying, and presently you must go to* Newgate. *He put off his Hat, and looking up to Heaven, said,* O Lord, I thank thee for it, I have looked for this a long time: it comes not suddenly to me, the Lord make me worthy of it. *See in this example the rare advantage of preparation for sufferings.*

Believe it Reader, Sufferings are a very bitter Cup, and thou hadst need to provide some sweetning thing to drop into that Cup, that thou mayest be able to receive it with thanksgiving. And though it be true, that God may immediately do that for thee when he delivers it into thine hand, yet if thou neglect *his calls to thy* present duty, *thou hast no ground to* expect *such a mercy in thy* future streights. *It is an excellent thing for a Christian to prepare for trials, as if he expected no immediate assistance; and then when the trial comes so entirely to depend upon immediate assistance, as if he had made no preparation for it. It grieves my heart to see how the generality of the Professours of this Age are seized by a Spirit of slumber,*

* Mundus ersceus spatitur phantasias: Gerson.

*and having got a soft Pillow of Creature-comforts under their heads, are fallen asleep, and * dream pleasant dreams of Halcyon golden dayes at hand, not considering what storms or tempests must usher in the glory of that day, nor making provision to grapple with the intercurrent difficulties that so nearly approach them, and are their next work. That God will appear in his glory to build up* Sion. *And that the* New *Jerusalem* shall come down from God out of Heaven, prepared as a Bride for her Husband *is no dream, but a most certain and comfortable truth, but that therefore it is needless for the Expectants of that day to make themselves ready for the worst of Sufferings; that they may ascend in a fiery Chariot into the glorious Kingdome above, not knowing whether ever they may live to see this New* Jerusalem *come down to them: this I say is a dream which will be of ill use to the Saints, except the Lord seasonably awake them out of it. If this spirit of slumber, which our Lord* Mat. 25. *hath fore-shewen shall fall even upon the Virgin Churches at the last dayes, have not invaded thee, but thou standest with* Habakkuk *upon thy* Watch-Tower, *expecting and fitting thy self for a day of greater temptation and trouble; such a discourse cannot but be welcome to thee, and thou wilt bless God for affording thee any help in so important an affair as this is. Thou art not at all the nearer death for laying thy head voluntarily upon the Block, God can provide himself another sacrifice, and yet accept thy readiness to suffer for him as if thy blood had been actually shed. This will reflect much honour upon Jesus Christ in the sight of the world, to whom it will hereby appear, that there is a reality in godliness, and that you do indeed descry something beyond these present visible enjoyments, that in-*

infinitely preponderates and excells them all. And as Christ will be magnified, so a double benefit will hence result to thy self. Hereby thou wilt gain peace *in thy spirit, and a* proof *of thy spirit. Peace of spirit in dayes of confusion and perplexity is no small mercy. This is ordinarily the effect and reward of a wise and provident preparation for them,* I trembled in my self, that I might rest in the day of trouble, *Hab.*3.16.

And this will also give thee a proof of thy spirit. Upon this account (Christian) they may be the best days that ever thou sawest. Now thou mayest discover not onely the truth *but the* strength *of thy graces; being called unto some high points of* self-deniall *for Christ. For look as* self-love *is not onely a* sin, *but the* measure *of all other sins, so self-deniall is not onely a* grace, *but the true* measure *and touch-stone of all thy graces. Now in order to thy attainment of this blessed and choice frame of Spirit, the eying of such examples as these cannot but be of singular use. Here you have a Cloud of Witnesses. And the Cloud encompasseth you round. Turn which way you will, you may find something in them parallel to your case. Oh what cause have the Saints of this Age, to bless the Lord for such rare Advantages. We that live in the last Times, have the best helps.*

But certainly, our applause and commendation of them, is not all the use that God expects you should make use of them, but that you should be followers of them, who through Faith and patience inherits the Promises; *and that you* take them for an example of suffering affliction and of patience, *Heb.* 6.12. *Jam.* 5.10. *It's storied of great* Tamberlain, *that he never went into the Field, but he*

would carry the Lives of his Ancestors with him, which he would always read e're he gave Battail, to rouze his Courage, that he might not stain their Noble Blood by his Cowardize: And had you but the skill to improve such Examples as these, you would find a singular advantage thereby, when you come to be tryed in like manner. I would have you look upon all these Worthies, as so many Souldiers returning from the Field with Victory and Honour, and the several Graces in which they excelled, as so many Swords and Shields, by which they atchieved their glorious Conquests: but all taken from the Tower of *David*, built for an Armory, whereon there (still) hang a thousand Bucklers, all Shields of mighty men, *Cant.* 4. 4. *They have now put off their Armour of* War, *and put on their Armour of* Light, *not to fight, but triumph in: if ever you hope to be fetched off the Field in Triumph as they were, and wear the Crown of Victory as they do, then go to this Tower of* David, (i. e.) *take from Christ these Shields of the Mighty, and learn the use of your Spiritual Weapons as they did. And see that you learn these Lessons from such glorious Paterns, and Precedents.*

1. *Learn by this to obviate the scandal of singularity, which Satan and his Agents would fasten upon you, and your sufferings. Say not as* Elijah, *I am left alone; nor yet as the Church in Captivity, Was ever sorrow like my sorrow? Certainly, you are not alone in your sufferings for Christ, here is store of good company in the suffering way with you.* Oh think not strange of fiery Trials, as though some strange thing had happened to you, 1 *Pet.* 5. 9.

2. *Learn by this to despise the shame that may attend your sufferings, be not ashamed of the Chain and*

Cross

Cross of Christ. See here how those that were the glory of the Ages, they lived in suffering more vile and ignominious things than you do, and yet reckoned it their glory. So did the Apostles, when they went from the presence of the Council rejoycing, ὅτι κατηξιώθησαν ἀτιμασθῆναι, that they were honoured, to be dishonoured for Christ.

3. Learn from hence to checque that nicence and unbecoming delicacy of spirit, which effeminates, melts, and softens your spirits. When Flesh reluctates at sufferings, and saith, How wilt thou be able to endure such hardships, or suffer such Torments, say as Elijah, Am I better then my Fathers? What better than such Saints as these, who have patiently suffered as hard things as can befall me?

4. Learn hence to shake off despondency and faintness of Spirit, when the greatest sufferings approach you. Say not they are invincible, impassable. See here how the Enemy with whom you are now to grapple and enter the Lists, hath been beaten hand to hand, how poor Women and Children have triumphed over him. And why may not you be as victorious in the strength of Christ as they were? They were men of like passions with you, they had the same temptations and corruptions with you, all troubled with a busie Devil, and complaining of a busie Devil as well as you; and you have the same Master, Spirit, Promises, and Rewards with them. Oh therefore rouze up your Courage, and play the Men.

5. Lastly, learn hence to scare your selves unto your Duty, and tremble at the thoughts of Apostacy. Fear least this Cloud of Witnesses should rise up to condemn thee in that great day, if thou now follow them not. O beloved, it will be sad to have so many Witnesses as these are, to give testimony against you before the Lord.

Thus

Thus you see how these Examples may subserve the design and end of this Discourse of preparation for sufferings. Now the good Lord give thee an heart to know what a price is in thy hand, and to improve such choice helps as these, that thou maist be able to stand in the evil day, and having done all, to stand.

Farewel.

ACT. 21.

ACT. 21. 13.

Then Paul *answered, What mean ye to weep, and to break mine heart? for I am ready, not to be bound onely, but also to die at* Jerusalem, *for the Name of the Lord Jesus.*

THE several motions of the Apostles were guided by the special direction of the Holy Ghost. They could not go where sometimes they had a mind to go, but where the Spirit pleased to direct and carry them, *Act.* 16. 6, 7. At this time *Paul* stood engaged by the special direction of the Spirit, to go to *Jerusalem*, Act. 20. 22. *And now behold I go bound in the Spirit to* Jerusalem, *not knowing the things that shall befall me there.* [bound in the Spirit] It's an allusion, as some conceive, to a prisoner, that is bound with Cords, and carryed away by a potent Conquerour: Or, as others, to the Watery Vapours, which are bound up in the Clouds, and carryed by the Wind, according to the motion of the Clouds. Even so, was the Spirit of this Holy Man effectually subdued and determined to his Duty, notwithstanding the hazards attending it, that he could no more keep himself back from his duty, to which the Spirit so strongly impell'd him, than a man that is wedged in with a Crowd can chuse but move as it moves. So powerfully doth the Spirit of the Lord, by

by his convictions and ſecret perſwaſions, ſubdue and determine the Spirits of the Saints to the Work God hath to do by them, *Jer.*20.9. *Act.*4. 20.

And it was well that the Will of God, concerning this dangerous Journey to *Jeruſalem*, was ſo convincingly revealed unto *Paul*: For ſhortly after he met with three ſtrange Rubs in his way, able to have ſtagger'd any man that had not an extraordinary degree of clearneſs and ſatisfaction in his own Spirit.

The firſt was from the Diſciples at *Tyre*, who pretending to ſpeak to *Paul* by the Spirit, ſaid unto him, *that he ſhould not go up to* Jeruſalem, *Act.*21.4. The Lord by this trying the Spirit of his Apoſtle, much as he did the young Prophet coming from *Judah* to *Bethel*, 1 *King.* 13. 18.

Shortly after this, he met with another great diſcouragement at *Cæſarea*, where *Agabus* (whom *Dorotheus* ſaith was one of the 72 Diſciples, and had before propheſied of the Famine in the time of *Claudius*, which accordingly came to paſs) he takes *Paul*'s Girdle, and binding his own hands and feet with it, ſaid, *Thus ſaith the Holy Ghoſt, ſo ſhall the* Jews *at* Jeruſalem *bind the man that oweth this girdle, and ſhall deliver him into the hands of the* Gentiles, *Act.* 21. 11. And he well enough knew, what the rage and malice both of the one and other againſt him was, and what he muſt expect, if ever he fell into their hands.

And then laſtly, he meets with a greater diſcouragement and pull-back then any of the former, even that paſſionate ſtorm of affection and love wherewith his Friends aſſault him, begging him with tears to decline that Journey. Oh they could not give up ſuch a Miniſter as *Paul* was, and therefore

fore fell upon him with their pathetical Entreaties, and multitudes of Tears, which even melted him down, and almost brake his heart.

Whence, by the way, you may note, that we cannot judge our selves discharged from any service by God, because we meet with strange hinderances, and cross providences in our way. Divine *Precept*, not *Providence*, is to rule out our way of Duty. Never man met with sorer set-backs and remora's then *Paul* here did; but notwithstanding all this, being fully satisfied, it was the Lords will he should accomplish that service at *Jerusalem*, he resolutely breaks through all those intercurrent difficulties, with this heroick and truly Christian Resolution in the Text, *I am ready not to be bound onely, but to die at* Jerusalem *for* Christ.

The words consist of two general parts.

1. *Paul*'s loving and gentle rebuke of the peoples inordinate and unseasonable sorrow for his departure, τί ποιεῖτε. What do ye? Or, as it's render'd, What mean ye? Pray forbear your tears, restrain your unruly passion; if you continue thus, I shall not die at *Jerusalem* for Christ indeed, you'l break my heart here. The words in the *Greek* are emphatical, συνθρύπτοντες, *comminventes*, breaking it all to pieces, crumbling it into dust. Oh what a temptation was this? but it moved him not from his purpose. They had even *broken*, but could not *divert* his heart from the Work of the Lord.

2. The Considerations or Argument he useth to quiet them, *For I am ready*, ἑτοίμως ἔχω. I am in a ready posture, fitted for the Work, be it a *Prison*, or be it *Death*. Liberty is a dear thing, the very Birds of the Air had rather be in the Woods with their liberty, though lean and hungry, than in a Golden Cage with the best attendance, saith one: But I am fitted

fitted for Bonds, ſaith *Paul*. Nay, that's not all, but I am ready alſo to *die* at *Jeruſalem*. To part with life is the higheſt point of Self-denial, becauſe all lower Self-Intereſts in the World, are as it were twiſted with, and wrapt up in this Intereſt of Life. He that is ready to deny his life for Chriſt, is alſo ready to ſacrifice all other, even his deareſt enjoyments for him alſo, becauſe theſe are all wrapt up in Life: Yet for this he profeſſeth to them he was ready.

But what was in this to ſatisfie them whoſe trouble it was to ſee him ſo forward: Why there are three things hereby ſuggeſted to them, in order to the calming of their ſpirits.

1. In this they might ſee a Divine Hand that had been at work upon his heart, fitting it thus for that ſervice: for certainly fleſh and blood could not produce this: And if it were of God, there was reaſon enough for them to be quiet, and not ſtrive againſt God: For there is nothing in the World will ſooner ſtill and quiet a gracious Soul than this, to ſhew him how God hath ſignified his Will in the thing.

2. I am ready, my heart ſtands fully bent to *Jeruſalem*, and therefore you had as good be quiet, and ſatisfie your ſelves, for I am fixt and reſolved upon it: my Will is ſubdued to the obedience of the Divine Will in this thing: your Tears and Entreaties are all in vain, 'twill be but loſt labour.

3. As it would be in vain to them, he reſolving not to gratifie them in that, ſo it would be of very ill uſe to him. I am now ready (ſaith he) God hath fully ſatisfied my Soul in the thing: and not onely am I clear in this that it is my duty, but in a good meaſure I am fitted for it. I have overcome the Contradictions and Reluctations of the Fleſh, and brought

brought my heart to a quiet submission to the Will of God. It is therefore as great a disservice as you can imagine to do me. Now to unfix and disorder my heart again, by casting such Temptations as these in my way, and by your tempting Tears to make the flesh rebel, and the Enemy that is within to renew its opposition.

Thus you see the equipage and preparation of *Paul*'s Spirit for Christ's service at *Jerusalem*. And as this was not a bravado before he saw the Enemy, but real and in earnest, appears by his acting full up to this his noble Resolution, when it came to the tryal, 2 *Tim.* 4. 6, 7. So that it was a very glorious and excellent Spirit, by which he did exceedingly glorifie the Lord: and this readiness of Spirit was of singular use also to himself, for this enabled him to break his way through the many and strange hinderances and discouragements that he met withall in that Journey.

Now though the Text be pregnant, with many excellent and useful Notes, yet the main Point that I level at is this.

DOCT.

That it is a blessed and excellent thing for the people of God to be ready for the hardest services, and worst sufferings, to which the Lord may call them.

This is that which every gracious heart is reaching after, and aiming at, but how few attain it? Certainly, there are not many that can say as *Paul* here did, *I am ready to be bound, or die.*

CHAP.

CHAP. I.

Shews that God doth sometimes call his People to difficult services, and great sufferings; with a short account how, and why he so calls them.

IT must be granted, that the tenderness and compassions of our God over his people are exceeding great, *Psal.* 103. 13. and yet this tenderness of God over them, exempts them not from grievous sufferings in this World; *Heb.* 12. 6. *Seneca* (though an *Heathen*) could say, *That God loves his people with a masculine love, not with a womanish indulgence and tenderness.* He loves them with a *Fatherly*, but not with a *fond* affection. If need require, they shall be in *heaviness*, 1 *Pet.* 1. 6. and he had rather their hearts should be *heavy* by *adversity*, than *haughty* and vainly elated by *prosperity*. The *choicest* spirits have been exercised with the *sharpest* sufferings: and those that now shine as the *Stars* in *Heaven*, have been trod under foot as *Dung* on *Earth*. What precious and excellent men were the Apostles! they were the light and glory of the World, like Diamonds among the common Pebbles of the World; and yet what vile and ignominious usage had they from the World? *Unto this present hour* (saith *Paul*) *we both hunger, and thirst, and are naked, and buffeted, and have no certain dwelling places, and labour working with our hands: Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat; we are made as the filth of the World, and the Off-scouring of all things unto this day*, 1 Cor. 4. 11, &c. The *Greek* words have an emphasis, alluding to a Jumbril or Wheel-Barrow, that's drawn up and

and down the Streets, into which all the filth of the Town is cast.

And in *Heb.* 11. 35. you have no less then nine sorts of cruel sufferings and tortures, to which multitudes of the precious Servants of Christ were exposed. *And others were tortured, not accepting deliverance; that they might obtain a better Resurrection; and others had Trials of cruel Mockings; yea, moreover of Bonds and Imprisonments, they were stoned, they were sawn asunder, were tempted, were slain with the Sword; they wandered about in Sheep-skins, and Goat-skins, being afflicted, destitute, tormented, of whom the World was not worthy; they wandered in Deserts, and in Mountains, in Dens, and Caves of the Earth.*

And since the Earth had dryed up those Rivers of precious blood, whereof the sacred Records make mention, what fresh Streams have again discoloured it? *Historiographers* inform us, that during the Ten Primitive Persecutions, so many of the Saints and Martyrs of Jesus have been slain, as that you may allow five thousand a day to every day in the whole Year. And since the *Jesuits* arose out of the bottomless Pit, they give us an account of eight hundred thousand, that were inhumanely massacred in the space of 30 years. In the *French Massacre* Thirty Thousand Protestants cut off in 30 days. *Farnesius* vowing he would ride his Horse up to the Bridle in the Blood of *Lutherans*. Those precious Servants of Christ the *Waldenses* and *Albingenses*, who received the Light of Reformation about the Year 1260. when the Foggs of Antichristian Darkness had over-spread the Earth; a people of a sound Judgment in the Doctrine of the Gospel, as appears by their *Letters*, *Catechisms*, *Confessions*, which are extant: Especially that excellent *Declaration* of their Faith, published for the satisfaction of

See the Hist. of the *Waldenses*, translated by *Simpson Leonard*, p. 85.

the Reformed Churches in the Year, 1603. a people of a ſimple, plain, and innoffenſive behaviour: Yet what dreadful and unparallel'd ſufferings have they been expoſed to for near 500 years ſpace. In *Calabria Alexandria* (to whom Pope *Pius* gave the charge of the Perſecution) drave them out of their Houſes into the Woods and Mountains, except the aged and children, that could not flee, whom they murthered in the way, purſuing the reſt like Wild Beaſts, and ſlaying Multitudes of them. Thoſe that could recover the Mountains, being on the height of the Rocks, intreated for their lives, beſeeched their Perſecutors to pity their Wives and Children, to remember how holily, and blameleſly they had lived among them; beſeeching them, for the Lords ſake, to permit them to betake themſelves, either by Sea or Land, to the protection of God; offering to leave their Towns and Eſtates to them: But the perſecution was commanded to go on, the Souldiers purſuing them through the Woods and Mountains, crying *Amaſſa*, *Amaſſa*, that is, Kill, kill. Thoſe that got into Caves, and Cleſts of the Rocks, there periſhed through Famine; and thoſe that were taken alive, moſt inhumanely tortured: Some put upon the Rack for eight hours together; others being ſtript quite naked, were beaten with Iron Rods, and afterwards drawn through the Streets, and burnt with Fire-brands: Eighty of them had their Throats cut one after another, as a *Butcher* doth his Muttons; and being each divided into four Quarters, were ſet upon ſtakes all along the *Road* betwixt *Montald* and *Villar*, for the ſpace of 30 Miles: Others thrown from the Top of an high Tower, and broken to pieces, among which, one *Sampſin*, a godly young-man, lived for ſome hours after the fall in miſerable extremity, implo-

ring

ing God for Mercy. The Vice-Roy passing by, and hearing him to groan out his desires to God, gave him a kick on the Head with his Foot, saying, *Is this Dog yet alive? Throw him to the Hogs.*

And thus were these dear Servants of God used, till they were utterly destroyed and exterminated out of *Calabria.*

The like bloody Persecutions befel them in the Valleys of *Dauphine, Pragella, Fassiniere,* but especially in the Valley of *Loyse*, where all the Inhabitants, amounting to the number of 30000. fled from their Habitations, upon the approach of their Enemies, to the *Clefts* and *Caverns* of the Neighbouring Rocks and Mountains, whither their Persecutors pursued them; and setting on fire great quantities of wood at the Monthes of those *Caverns*, that many were forced to leap out, and cast themselves head-long upon the Rocks below, where they were broken to pieces; the rest were stifled within the *Caverns*, amongst which were found 400 little Infants, dead in their Cradles, or in the Arms of their dead Mothers, besides their late bloody *Massacres* by that inhumane *Duke de Alva.*

But it is enough, by this little taste, and indeed but a *taste* of their grievous sufferings, you may see what hard things Gods dearest Children have been exercised with. And what he hath done, he may do again, Are we better then our Fathers? Nay, how short do we come, and with what unequal paces do we follow these glorious examples of faith, love, simplicity, and mortification? Or can we imagine the rage of Satan to be abated, now that his Kingdome hastens to its period, *Revel.* 12. 12. It's confest, God doth not call all his people to the same *kinds* or *degrees* of sufferings: All have not a *Martyrs* faith, and all shall not have a Martyrs fire; The

God that instructeth the Husbandman to beat out
Isa. 28. 27. the *Fitches* with a staffe, and the Cummin with a rod, and not to turn the Cart wheel upon the lesser and more tender Grain, will exactly proportion his peoples trials to his peoples strength, *For he is a God of judgement*, Isa. 30. 18. but notwithstanding this, it still remains a truth as much as ever, *that all that will live godly in Christ Jesus must suffer persecution*, 2 Tim. 3. 12.

Augustine thinks that the bloody sweat which over-run the body of Christ in the Garden, signified the sharp and grievous suffering which *in* his mystical body he should afterwards endure. It is a truth, that these are also called *the sufferings of Christ*, Col. 1. 24. and there are yet *remains* of them ὑστερήματα, his personal sufferings were compleated at his Resurrection, and are fully full; he poured out blood enough to fill that Cup to the brim; by the *former* the wrath of God was fully quenched and satisfied, but the *later* cannot satisfie the wrath of man. Notwithstanding the lives of millions of precious Saints have gone for it, in his Cause and Quarrel, whose souls are crying under the *Altar*, How long, Lord! how long! Yet there are many more coming on behind in the same Path of Persecution, and much more of that bloody work is to be done before the mystery of God be finished. And though the Church have sometimes its *lucid intervals*, yet the Clouds return again after the Rain. *Cain's club* (as *Bucholcer* saith) is still carried up and down the world stained with the blood of *Abel*. Thus you see to what hard things God hath called his people.

How God calls to sufferings.

Now God may be said to call forth his people to suffer, when he so *hedgeth* them in by providence, that there is no way to escape it but by sin. Whatsoever

soever providence labours with such a *dilemma* as this, is a plain signification of Gods will to us in the case. We may not now expect such an extraordinary call to suffering-work, as some of the Saints had of old, *Gen.*22.2. *Acts* 9.16. but when we meet them in the way of our duty, and there is no avoiding of them, but by stepping over the hedge of the command, God will have us to look upon that *exigence* as his call to suffer.

Why he calls his people to such grievous sufferings.

And the reasons why he doth so often hedge them in thus by his providence in a suffering path, and bring them to these exigencies, may be drawn partly from his own *Glory*, which is thereby singulary *illustrated*, and partly from his peoples *good*, which is also thereby strangely promoted and carried on.

By these Sufferings (albeit Satan, and his Instruments think not so) doth the most Wise God illustrate and advance his own glory. For,

1. Thereby he vindicates his Righteousness, not onely in making good the Promises to his people under them, and so silencing all their unbelieving fears and jealousies, *Micah* 6.5. but he vindicates it also from the aspersions, and false imputations of his enemies; by this the world shall see, that how well soever he loves his people, yet he will not indulge or patronize their sins. If they will be so *disingenuous* to sin against him, he will be so *just* to make them suffer for their sin, and in those sufferings will provide for his glory, which by their sin was prejudiced in the eyes of the world, *Amos* 3.2. *Ezra* 9.13,15. He hates not sin a jot the less, because it is found in his own people; and though for the *magnifying* of his *mercy*, he will pardon their sin, yet for the *clearing* of his *Righteousness* he will *take vengeance upon their inventions*, Psal.99.8.

2. And in theſe ſufferings his glorious *Power* hath an opportunity to ſhine forth alſo, and that both in their *ſupportations* under trouble, and *deliverances* out of it. It is one of the greateſt wonders in the world, how the Church ſubjects under ſuch violent Aſſaults, as are frequently made upon it, *I will turn aſide* (ſaid *Moſes*) *and ſee this great ſight, why the Buſh is not conſumed*, Exod. 3.3. But eſpecially in its marveſlous *deliverances*, which the power of God often effects ſo ſtrangely, that it overmatches the ſpirits of Gods own people, and their ſouls like a Watch wound up above its height, ſtands ſtill with amazement and admiration, *Pſal.* 126.1. *When the Lord turned back the captivity of* Zion, *we were like them that dreamed.*

3. His Wiſdome is triumphant in theſe dayes of Diſtreſs and trouble. Now you may ſee the Allwiſe God going beyond a ſubtile Devil, and in a moment fruſtrating the deepeſt and moſt deſperate Deſigns of Hell, and that at the very birth and article of Execution, *Heſt.* 6.1. ſometimes effecting their Deliverances immediately by his own hand, *Zech.* 4.6. *Exod.* 15.6. *Hoſ.* 1.7. to the end he may be exalted in his own Strength, *Pſal.* 21.12,13. for he affects not *Social Glory.*

Sometimes, by contemptible and improbable means, out-witting an *Ahithophel*, by a plain *Huſhai*, *Haman* by *Heſter*, *Siſera* by *Jael.*

Yea ſometimes by *dreadful* means, I mean ſuch as rather threaten his peoples Ruine, then ſeem to promiſe their Deliverance, *Pſal.* 65.5. The fiery Furnace, the Lions Den, the Belly of a Whale, are ſtrange means of preſervation.

And as Divine Wiſdome is glorified in the way and manner of their deliverance out of trouble, ſo in ordering thoſe troubles to their ſingular benefit and advantage. For, 1. They

1. They are ordered to be the occasions of drawing out the *magnificent Acts* of your *Faith* and *Patience*, which else could not shew themselves to the world as now they do. There are the *Ordinary* and common Acts of Faith, and there are its *Magnificent* and *Heroick* Acts; that is, its Resolute and High-raised Actings, by which it *triumphs* over greatest Difficulties, and enables the soul courageously to break down all the Difficulties that lie before him in the way of his Duty. Such were those of *Hester*, *Job*, and *Daniel*, *Hest.* 4.16. *Job* 13.15. *Dan.* 6.10. When this holy Gallantry of Spirit appears in Believers, God is exceedingly glorified. Poor timerous low-spirited Saints, like young Swimmers, are afraid to venture farther then they can feel Ground (I mean some sensible Encouragement) under their feet; but these can cast themselves into the Sea of Troubles upon a naked Promise. From these Trials of Faith God hath a great Revenue of Glory, 1 *Pet.* 1.7. and these could not appear in the world, were it not for such Troubles, *Revel.* 13.16. *Here is the Faith and the Patience of the Saints.*

2. They are wisely ordered as means of *severing* and *discriminating* the Spirits of Professors. By this means the Church is disburthened and rid of many Hypocrites, which were its Reproach as well as Burthen, *Amos* 9.9,10. *I will sift the house of* Israel *among all Nations, like as Corn is sifted in a Sieve, yet shall not the least Grain fall upon the Earth. All the sinners of my people shall die*, &c. All the heterogeneous Stuffe that mingles, and embases the more pure and noble Metal, shall be separated in this Furnace. In Times of Peace Professors multiply apace; the Sun-shine of Prosperity breeds Professors, as an hot Summer doth Flies, though

Heaven will be little the fuller for this ſtrange multiplication of them: And this I ſuppoſe is the ground of that ſaying, *That it's never better with the Church, then when it hath moſt Hypocrites in it.* But now Perſecution like a windy day cauſes all this rotten Fruit to fall. *Lightning* and *Thunder* is terrible weather, but it purifies and cleanſeth the Air. Some of theſe ſeem to be very beautiful Flowers in the Field of the Church, where they ſtand (during the Sun-ſhine of Peace) in the Pride and Bravery of their Profeſſions and Gifts; *but the wind paſſeth over them and they are gone, and their places ſhall know them no more.* To allude to that in *Pſa.* 103.16.

3. As God makes them *ſeparating* Times in reſpect of Hypocrites, ſo are they Times of *endearing* the Saints to each other. Never are Saints more *endeared*, then when moſt *perſecuted*: never more *united*, then when moſt *ſcattered*. Though in Times of Liberty they will *bite* and *devour* one another, yet under common Perſecution they will die one for another. You have two pregnant inſtances of this, *Acts* 43. 2. *Mal.* 3. 17. Certainly there is ſomething that is engaging, in *fellowſhip* in the ſame Sufferings. But there is much more in the *diſcoveries* that Perſecution makes of their ſincerity, which it may be was before entertained with jealouſie. And there is yet more, in the *reproofs* of the Rod, whereby they are taught the evil of their former wayes, and made to cry, as *Pſal.* 79. 8. *O remember not againſt us former iniquities.*

4. By theſe Storms they are awakened to their Duty, and taught to cry more fervently. Ah! what drowſie Prayers? what heartleſs Devotions are preſented to God ſometimes? But now, they cry as the Diſciples to Chriſt, when ready to ſink in the Storm, *Iſa.* 26, 16. *O Lord, in trouble they have viſited thee;*

thee: they have poured out a Prayer when thy chastning was upon them. Now they pray more humbly, frequently, fervently. Musick they say is sweetest upon the Waters; I am sure the sweetest Melody is made by the Saints upon these Waters of Trouble.

These few Hints may suffice to shew you the admirable Fruits which God aims at in exercising his people under afflictions, and what one of these singly may not preponderate all the smart and pain they cost you. And thus you see that God doth, as also how, and why he doth call forth his people to such hard *Sufferings.*

CHAP. II.

Demonstrating the Excellency of a prepared Heart, for the worst of Sufferings.

NOw to evince the Choiceness and Excellency of a ready and prepared Spirit to entertain, and chearfully obey a call from God to the greatest Sufferings, thereby to set an edge upon your Desires, and quicken your Endeavours after it; be pleased to ponder these following Particulars, wherein much of its Excellency will appear.

1. It will bring the heart to an holy Rest and Quietude in a Suffering hour, and so prevent that Anxiety and perturbation of Spirit, which puts the sinking weight into Affliction. The more Care, Fear, and Trouble thou hast before a Trouble comes, the more Calm, Quiet, and Composed thy Spirit will be when the Affliction is come indeed. It is admirable to consider with what peace and holy submission *Job* entertain'd his Troubles, which considering the kind and *quality* of them, together with

with the *manner* in which they befell him, one would think they ſhould (at leaſt) have ſtartled and amazed him, and put his Soul (though gracious) into a ſtrange Confuſion: But you ſee the contrary, he is very quiet and compoſed in his Spirit, little Tumult or Diſorder appears in his Thoughts, but he worſhips God, owns his Hand, and ſubmits to his Will, *Job* 1.20,21. Whence was this? Surely had they come by way of *Surprize*, as holy as he was he could not have carried it thus; but he had in the dayes of his Peace and Proſperity prepared for ſuch a Day as this, and ſo they neither came unexpectedly, nor found him unprepared for them, *Job* 3.25,26. *I was not in ſafety, neither had I reſt, yet trouble came.* The thing which he *feared* (as he ſaith there) *came upon him.* He laid it to heart before it came, and therefore it neither brake nor diſtracted his heart when it came.

So *Habakkuk* he ſtood upon his Watch-Tower, *i. e. receſſum mentis*, ſaith Mr. *Calvin*; his own retiring Thoughts, making Obſervations from the Word upon probable Events. Yea, and ſeeing a Storm of Judgement gathering in the Clouds of the Threatnings, he trembled in himſelf before it fell, *Cap.*3.16,17. And ſee what advantage this was of to him, *Verſ.*17.18. he had *Reſt* in the Day of Trouble; yea could *rejoyce*, when all outward Staves and comforts were gone. There is a double Reſt in the Day of Evil; a Reſt of *Deliverance*, and a Reſt of *Contentation*; it was this later that this holy man enjoyed in that Evil Day, and that as the conſequent of his ſerious Preparation.

But now if Troubles come by way of ſurpriſal, How *amazing* and *ruining* do they often prove? 'Tis a ſad thing to feel Trouble before we ſee it, and to be paſt *hope* before we have any *fear*. Thoſe Troubles

bles (saith one) that find men *secure*, do usually leave them *desperate*. What advantage hath that Enemy to ruine you, that comes upon your back, and falls upon you unawares? This is the misery of the careless World. *For Man also knoweth not his time, as the Fishes that are taken in an evil Net; and as the Birds that are caught in the snare, so are the Sons of Men snared in an evil time, when it falleth on them suddainly*, Eccles. 8. 12. Thus perished the old World; But one *Noah* provided for the Flood, and onely he with his Family preserved in it; all the rest were *eating and drinking, marrying, and giving in Marriage, till the Flood came and swept them all away*, Matth. 24. 38. Men will not use their fore-seeing Faculties; but because it's all well, yet therefore they conclude it shall be so to morrow. *Philosophers* tell us, that immediatly before an *Earth-quake*, the Air is very quiet and serene; and before the great Rain falls, the Wind usually lies. We may not conclude Rest and Peace from the Report our Senses make to us, from the posture of second Causes, (and yet what is there, look which way you will, but speaks Troubles and Distresses coming upon the World) but rather we should make a Judgment from the Word, upon condition of the Times; for there you have the Decrees of God, and a Draught of the Designs of Providence, to the end of the World, *Zeph.* 2. 1, 2. Here you may see *the Signs of the Times*, and what days are to be expected. And then, if you can upon this fore-sight, get into your *Ark* before the *Cataracts* of Heaven be opened, and the Sea-Shores unbar'd, and the Waters prevail above the Mountains; Oh what a benefit will this be! how mayst thou sit (*Noah* like) *medius tranquillus in undis!* Safe from the fear of evil, and enjoy rest and peace in thy own spirit,

Spirit, when the Earth is full of Uproars, Tumults and Deſolations.

2. It is a bleſſed and excellent thing to prepare for ſufferings, becauſe ſuch preparations do plainly ſpeak a truly gracious heart, that is in earneſt with Chriſt, and is ſerious in the matters of Religion. Believe it Soul, this one thing will be the cleareſt diſcovery of the integrity of thy heart in profeſſion. He that makes account of ſufferings, and is ſeriouſly at work upon his own heart, to fit it for ſufferings, and take his Lot with Chriſt where ever it falls, this is the man that hath deliberately cloſed with Chriſt upon his own terms, and is like to be the durable Chriſtian.

As for Hypocrites (Chriſts Summer-Friends) they have either their Exceptions and ſecret Reſervations, to ſecure a Retreat, if ever it come to hot ſervice, or elſe they ruſh inconſiderately into the profeſſion of Chriſt, never examining the terms which he propoſes to all that will follow him, nor ſealing thoſe Indentures, *Mark* 8. 34. upon which he onely allows us to call him Maſter.

The neceſſity of a rational and adviſed cloſure with Chriſt upon theſe terms, is by himſelf fully ſet forth in that excellent Parable, *Luke* 14. 25, 26, 27, 28. wherein conſider, (1.) The occaſion, *ver.* 25. *There were great Multitudes with him*, Chriſt began to grow in requeſt among them, they flockt from all parts to him, to hear him; but Chriſt knew well enough, that if once they ſhould come to underſtand their work, and what the Conditions and Terms of their admiſſion into his ſervice are, it would quickly thin and diminiſh that great multitude, and reduce that great Hoſt like *Gideons*, into a little handful. (2.) And therefore he reſolves candidly and plainly with them; and in *ver.* 26, 27. he

he propounds his Terms, and writes down his Conditions, the sum of which is this, *he must deny himself*, that is, at least *in præparatione animi*, in the preparation of the mind, if not actually: So that this is the Hinge upon which all our Profession turns, and the stress of the whole business lies. And (3.) to evince the rationality of his Terms, and that he expected no unreasonable thing at their hand, he clears it by a double instance, or resemblance, to what men use to do in other cases. (1.) That of a *Builder*, no man that exerciseth Reason will begin to build an House, and not be provided to defray the Charge of it: It were a ridiculous vanity, for a man to lay a large Foundation, and not have a stock to carry up the Walls, and compleat the Work. (2.) That of a *Souldier*, no man would with 10000. engage an Army of 20000. that would be *impar congressus*, an unequal Match indeed; what could he expect but to be overpowred with Numbers, and swallowed up? Possibly they may intend to *face*, but no man would think they intended to *fight* the Enemy on such a disadvantage.

Why thus stands the case, In our ingaging in the Profession of Christ, a man must sit down, and compute the cost and charges of being a Christian, and deliberately weigh the worst, as well as the best; and having so done, if then he be content to run all hazards with Jesus Christ, and expects to save no more but his Soul, (for indeed he that thinks to save any thing but his Soul by *Religion*, is a Fool for so thinking) If I say, he be content to fore-go and hazard all the rest for Christ, and accordingly when dangers appear, and difficult times come on, doth in good earnest fit and make ready himself for the worst he can fore-see, why this is the man, that deals honestly with Christ, and is sincere, hearty, and

and reall in his Transactions with him. For want of this consideration at first, and suitable preparations from time to time, as need requires, and new troubles approach; I say, for want of this it is, that so many faint and fall back in the day of trouble, and furnish Hell with so many Tryumphs over Religion, and the sincere-hearted Professors of it. It was for want of *depth of Earth*, (*i. e.*) a deep consideration, and rooted Resolution at first, that the Stony-ground Hypocrite so quickly withered, when the Sun of Persecution began to shine fervently upon him, *Mat.* 13. 5, 6.

And wherefore is it think you? that God doth make such deep Wounds by Conviction upon mens hearts at first, and terrifie them with such dreadful Representations of their guilt, in the Glass of the Law, *Act.* 2. 37. *Rom.* 7. 9. Why surely, as God aims at the unbottoming of the Man by this, and striking him off that false and conceited Foundation of his own Righteousness, so he doth it to make Christs Terms and Conditions appear rational and easie to him, that being delivered out of that miserable state by Christ, he may never open his mouth grudgingly and repiningly against Christ, whatever Troubles he shall from thence-forward meet with for his sake, *Ezek.* 16. 63.

So that it must needs be a good proof and testimony, of the sincerity of our hearts, in the profession of Christ, when we thus fit our selves to suffer with him, and are content to bear his Cross, as well as wear his Crown: And is it not a blessed thing, for a man to find a fair Evidence of this in his own heart? What can be more comfortable to him on Earth?

3. This preparation is an excellent thing, because it's that which prevents and cuts off the scandal of the

the Cross, and the offence that others take at the sufferings of Christ.

Now, by Christs own Testimony, that Soul is blessed that is not offended in him, *Mat.* 11.6. And truly, there are not many among the Throng of Professors, upon whose Heads this blessing falls; how many in a suffering hour, are disguised as persons that have met with a disappointment? They expected much peace, honour, and prosperity, from Christ, as *Mat.* 20. 20, 21. but finding now their Expectations frustrated, and their Carnal Interests rather *exposed*, then *secured* by their profession of him, they go back like those, *Joh.*6.66. and walk no more with him. And it is very observable, that Christ dates the offence that men shall take at him, from the beginning of sorrows, *Mat.* 24. 8, 9. *All these are the beginning of sorrows, and then shall many be offended.* This is the beginning of Apostacy from Christ. But now if thou be one that makest it thy business, to fore-see and provide for Troubles before they come upon thee, this will prevent thy offence when they come, *Joh.*16. 1, 2, 3, 4. Fore-sight of them takes off both the *strangeness* and *terrour* of them. *Great peace* (saith the *Psalmist*) *have they that love thy Law, and* [*nothing*] *shall* [*offend*] *them*; or, *be a stumbling block to them*, as it is in the *Heb.* No! Why they meet with Prisons, Death, Banishments, yea, but they shall not stumble or be offended at these things, but pass peaceably over them, because they meet with no more then they expected.

And is not this a blessed thing, think you, that whatever falls out in thy way shall not offend thee, or make any alteration on thy Judgment of Christ and his ways, but he shall be as lovely, and his ways as sweet and desirable under Persecution, Scorn and Con-

Contempt, as in the greateſt flouriſh of Proſperity? Yea, though thou be *broken in the place of Dragons, and covered with the ſhadow of Death*, yet *ſhall not thy heart be turned back, nor thy ſteps decline from his ways*, Pſal. 44. 18, 19, 20. Why, this bleſſedneſs comes upon the heart of the prepared Chriſtian.

4. A fourth Excellency of preparation for ſufferings lies in this, that it hath a tendency to convince and awaken the ſecure and drowſie World. O! If the Lords people would but fall about this work in earneſt, and live as people that are providing for a Storm, and reſolved in the ſtrength of God to run all hazards and hardſhips for Chriſt, I am perſwaded it would be of more eaſe to ſtartle and convince the World, then all the Sermons that ever they heard. For here is that which daſhes and cuts the Throat of all our Labours; we preach up Self-denial and Contempt of Life and Liberty for Chriſt: Now though they hear us preach the neceſſity and excellency of theſe things, and here you profeſs them as your Principles; yet when they look upon the Lives of Profeſſors in Times of Danger, and find no proportion betwixt your profeſſion and practice, when they ſee you cling to the World, and are as loth to give it up as others; that Priſons and Sufferings are as formidable things to you as others, and that you live not looſe from theſe things, as men that are in a preparedneſs to let them go, and give them up for Chriſt: Why then they conclude, that you dare not truſt your own Principles when it comes to the puſh; and how can they be perſwaded to believe, that which they think your ſelves do not really believe? They have *Eyes* to *ſee* what you can *do*, as well as *Ears* to *hear* what you can *ſay*; and as long as they ſee you do no more then

then others, you may talk your hearts out, e're they will believe your way is better than others.

But now when Perſecution ariſeth, did they ſee you providing your ſelves for it, and putting on your Harneſs to enter the Liſts, carry your deareſt Enjoyments in your hands, and put on the ſhooe of preparation, to follow the Lord through the roughest wayes of Sufferings: this would convince to purpoſe, and preach the excellency of Chriſt, the vanity of the Creature, the rationality and certainty of Chriſtian Principles, in a more intelligible and rouzing Dialect to them, than all our cheap and falſe Commendations of them did. And hence it is, that *Noah* was ſaid to condemn the World, *Heb.* 11. 7. *By Faith* Noah *being warned of God, of things not ſeen as yet, (i. e.)* of the Deluge that was coming, though no appearance of it yet, the Heavens being as clear as ever: yet believing the Threatning, *he was moved with fear:* the fear of God, an effect of his Faith in the Word of God, *moved, (i.e.)* impelled him to his Duty: Set him about his preparation-work, to provide an *Ark*; and this was it by which he *condemned the World*, left them excuſeleſs: For they not onely heard of an approaching Flood by his Miniſtry, but now ſaw he himſelf believed what he preached, by his daily preparations againſt it came. O conſider this, how much it would tend to the Worlds Conviction. Now they will ſee that you are in good earneſt, and that there is a reality in godlineſs. This will induce them to ſearch into the matter more then ever, and remove thoſe prejudices they have taken up againſt the good ways of God, as if they were but *Phantaſms* and Conceits.

5. In the next place, this fore-ſight and preparation, muſt needs be an excellent thing, becauſe

the Spirit of God every where ſets an honourable Character upon it, and always mentions ſuch perſons with ſome ſingular commendation and reſpect. Theſe onely are the Wiſe-men in the Judgment of God; and all the reſt (what great Polititians ſoever they are famed to be among men) are accounted Fools, *Prov.* 22. 3. *Eccleſ.* 2. 14. *The Wiſe-mans Eyes are in his head*; that is, he is a fore-ſeeing man; *but the Fool goes on and is puniſhed*: Ruſhes on without conſideration, ſuſpecting no danger that he at preſent ſees not, and ſo ſmarts for his folly. Beloved, there are *Signs of the Times*, as well as of the Weather, *Math.* 16. 3. You may ſee the Clouds of Judgment gathering before the Storm falls upon you: And this is the meaning of *Zeph.* 2. 1, 2. *Gather your ſelves together, before the Decree bring forth, and the Day paſs as the Chaff.* Where there is a *Conception* of Judgment, there will be a *Birth*, unleſs the Reformations and Prayers of the Saints give it a miſcarrying Womb. But it requires Wiſdom to diſcern this; they muſt be men of much obſervation, that can deſcry it at a great diſtance: yet this may be done, by conſidering what GOD hath done in like Caſes in former Ages, when Nations have been guilty of the ſame ſins as now they are: For God is as juſt now as then, and hates ſin as much as ever he did; and partly, by attending to things *preſent*, to what fulneſs and maturity the ſins of a Nation are grown, *Joel* 3. 16. or what *beginnings* of Judgment are already upon a people, as Harbingers and Fore-runners of more at hand, *Luke* 2. 30, 31. 1 *Sam.* 2. 12. Or what is the univerſal Vote and Cry of Gods Miniſters, who are his Watch-men to fore-ſee danger, *Ezek.* 3. 17. and his Trumpeters to diſcover it, *Numb.* 10. 8. and when theſe have one mouth given, certainly there

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is much in it, *Luke* 1. 70. Or laſtly, by pondering thoſe Scripture-Prophecies that yet remain to be fulfilled: They muſt all go out their times, and accompliſh their full number of Years and Moneths; but certainly they ſhall be fulfilled in their Seaſons.

By attending to theſe things, a Chriſtian may give a near gueſs at the Judgments that are approaching a Nation, and to order himſelf accordingly, *Eccleſ.* 8. 5. *A wiſe mans heart diſcerns both time and judgment.* And this is (even in the Judgment of God) a choice point of Wiſdom. Whereas on the contrary, heedleſs and careleſs ones, that regard not theſe things, are branded for Fools, and upbraided with more bruttiſhneſs than the Beaſts of the Field, or Fowls of the Air, *Math.* 16. 3. *Jer.* 8. 7. *The Stork in the Heavens*, the *Swallow*, *Turtle*, and *Crane*, obſerve their Seaſons of departing, and returning, upon the approach of the *Winter* and *Spring*, and that by a natural inſtinct, whereby they prolong their lives, which elſe muſt periſh. But though God hath made Man wiſer then the Fowls of the Air, and Beaſts of the Earth, which by inſtinct will quit colder Climates, or run to the Hedg when Winter or Storms approach, yet the Heavens may be aſtoniſhed at this, to ſee Nature caſt by ſinne ſo far below it ſelf, and that in reaſonable Creatures.

But now, if this be fore-ſeen, then there is a ſingular advantage in a mans hand, either to uſe the means of preventing thoſe approaching Calamities, *Zeph.* 2. 3. or if it cannot be prevented, yet to take Sanctuary in Chriſt, *Mic.* 5. 5. to run to the Promiſes and Attributes, *Eſa.* 26. *ult.* and ſo have a good Roof over his Head while the Storm falls, and the Weather is tempeſtuous abroad. And

therefore certainly, this Preparation is an excellent thing. Whatever the Spirit of God ſpeaks in the commendation of fore-ſeeing Evils, is with reſpect to this Duty of preparing for them; for fore-ſight of Evils, without preparation, rather increaſes, then diminiſhes the miſery.

6. A ſixth Excellency of Preparation, lies in the influence that it hath into a Chriſtians ſtability in the evil day. You cannot but know, that your ſtability in that *critical hour* of Temptation, is a choice and ſingular Mercy, in as much as all you are worth in the other World depends upon your ſtanding then, *Rev.* 21. 7, 8. *Rom.* 2. 6, 7. *Luke* 22. 28. Neither can you be ignorant how much you are like to be tryed and put to it then, whether you reſpect the Enemy that engages you, *Eph.* 6. 12. or your own weakneſs, who have been ſo often foiled in leſſer tryals, *Jer.* 12. 5. All the Grace you have, will be little enough to keep the Field, and bear you up from ſinking; and therefore it cannot but be a bleſſed thing, to be able to ſtand and cope with the greateſt difficulties, in ſuch a nick of triall as that will be. Now he that expects to do this, muſt *put on the whole Armour of God.* See *Epheſ.* 6. 12, 13, 14. There's no expectation of ſtanding in the evil day, except *your feet be ſhod*, that is, your Wills prepared, with the *preparation of the Goſpel of Peace.*

It is true, that our ability to ſtand, is not from our own inherent grace; *for by his ſtrength ſhall no man prevail*, 1 *Sam.* 2. 9. and yet it is as true, that without grace, both inherent in us, and excited and prepared for action, we cannot expect to ſtand: For theſe two, Grace inherent in us, and Grace exciting and aſſiſting without, are not *oppoſed*, but *co-ordinated.* Grace in us, is the Weapon by which our

our Enemy falls; but then that Weapon muſt be managed by the Hand of the Spirit.---- Well then, look upon this as a choice mercy, which tends ſo much to your ſtability.

7. A ſeventh Excellency of a prepared Heart, is, that it is a very high teſtification of our love to Jeſus Chriſt, when we thus ſhew our willingneſs to take our Lot with him, and follow him whereever he goes. What an high expreſſion of love was that of *Ruth*, to her Mother *Naomy*; *I will not go back, but where thou lodgeſt I will lodge, and where thou goeſt I will go.* 'Tis excellent, when a Soul can ſay to Chriſt, as *Ittai* to *David*, 2 Sam. 15. 21. *Surely, in what place my Lord the King ſhall be, whether in Death, or in Life, even there alſo will thy Servant be.* This is love indeed, to cleave to him in a time of ſuch diſtreſſes and dangers. This is *love which the Waters cannot quench, nor the Flood drown*, Cant. 8. 6. *Probatio amoris, eſt exhibitio operis*: If you love Chriſt indeed, ſhew your love by ſome fruits of it; and ſurely, this is a very choice fruit and proof of it. There be many that profeſs a great deal of love to Chriſt, but when it comes to this Touch-ſtone, it appears falſe and counterfeit, but a meer flouriſh, when no danger is near: But that Soul which buckles on the Shooe of Preparation, to follow him through Thorns and Briars, and over the Rocks and Mountains of Difficulties and Troubles, loves him indeed, *Jer.* 2. 2, 3. Beloved, it's one of the choiceſt Diſcoveries of your love to your Maſter Chriſt; yea, it is ſuch a teſtification of love to him, as Angels are not capable of. They ſhew their love by their readineſs to do his Will, in the execution of which they fly as with Wings, *Ezek.* 1. 24. But you onely have the happineſs of teſtifying your

love, by your readineſs to ſuffer for him, and is not this excellent?

8. When the Heart is prepared for the worſt Sufferings, it's an Argument that your Will is ſubdued to the Will of God; for till this be done in a good meaſure, you cannot ſtand ready to ſuffer for him: But now, to have the Will ſubdued by Grace to the Will of God, is a very choice and excellent frame indeed; for in this the main power of Grace lieth: Look in what Faculty the chief Reſidence and ſtrength of ſinne was, in the ſame, the chief Reſidence and power of Grace, after Converſion, is alſo: Now it is in the Will, that the ſtrength and power of ſinne (before Converſion) lay. See *Joh.* 5. 40. *Pſal.* 81. 11. *Jer.* 44. 16, 17. And indeed, it was the Devils ſtrong Hold, which in the Day of Chriſts Power, he ſtorms and reduces to his Obedience, *Pſal.* 110. 3. Oh what a bleſſed thing is this! the Will rules the Man, it hath the Empire of the whole Man, it commands the Faculties of the Soul, *imperio politico*; and it commands the Members of the Body, *imperio deſpotico*: Now to have Chriſt and Grace rule that, which rules and commands your inner and outer Man too, is no ſmall Mercy: And a better Evidence that it is ſo cannot be given than this, that you ſtand ready, or do ſeriouſly prepare your ſelves to ſuffer the hardeſt things for Chriſt: If your Will can like that Work, it's an Argument Grace hath conquered and ſubdued indeed.

9. This Preparation of Heart to Duty, is an excellent thing, becauſe God is ſo abundantly pleaſed with it, that he oftens excuſes them from ſufferings in whom he finds it, and accepts it, as if the ſervice had been actually done. So *Abraham*, *Gen.* 22.

22. 12. he was ready to offer up his *Isaac*'s life to God; but God seeing his Servants heart really prepared, and ready for that difficult service, and high point of Self-denial, provided himself another Sacrifice instead of *Isaac*. *Abraham* shall have his *Isaac* back again, and that with advantage; for he hath with him not onely a choice Experiment of his love to God, but Gods high approbation of him, and acceptation of his Offering. It was all one, in respect of Divine acceptance, as if he had bin slain; and so the Scripture represents it, *Jam.* 2. 21. And in this sense, that Promise is often made good to Gods People, who stand ready to give up their *Isaacs*, their lives, liberties, and dearest enjoyments, to the Lord; *He that will lose his life for my Names sake shall save it*, Luk. 9. 24.

Now what a blessed thing is this! you may this way have the Crown of Martyrdom, and yet not shed one drop of blood for Christ actually. Ah how kindly doth God accept it at his poor Creatures hands, when he sees how willing they are to serve him with their best enjoyments! *It is well* (saith he to *David*) *that it was in thy heart*, 1 King. 8. 18.

10. And then lastly, to add no more, it is beyond Controversie an excellent and blessed thing; because should such a Christian, after all his pains and preparations, be overborn, and fall by Temptation, yet this preparation of his heart excuses his fall, from those aggravations that are upon the falls of others, and will give him both *support* under such a condition, and *encouragement* to hope for a speedy recovery out of it. Ah! it's no small comfort, when a poor Soul that hath been overborn by temptation, can come to God and say, *Lord, thou knowest that this was not a wilful departure from my duty, but*

contrary to the bent and reſolution of my heart, thou ſaweſt my diligence before-hand to prepare for it; thou ſaweſt my fears and tremblings of heart about it; O Lord forgive, O Lord recover thy Servant, waſh away this ſpot, it is one of the ſpots of thy children, an infirmity, not a Rebellion: This may much ſtay the Soul.

Surely in this caſe, thou haſt many grounds of comfort that another wants: For thy ſin being but an infirmity, (1.) It's that which is common to all Saints, *Pſal.* 103. 11,12,13,14. (2.) God hath mercy and pardons for ſuch ſins as theſe; elſe woe to the holieſt Soul, *Pſal.* 130. 3,4. *Solomon*, upon this ground, pleads for mercy for them that prepared their hearts, 2 *Chron.* 30. 18, 19. and God hath laid in ſweet grounds of encouragement for ſuch Souls, *Numb.* 15. 27, 28. *Heb.* 5. 2. How tenderly doth Chriſt deal with the Diſciples under this kind of ſin, *Mat.* 26. 41. and though they forſook him for a time, yet received them again! though they fled from him, yet they all returned again, and appeared boldly for Chriſt afterwards, and ſealed their Confeſſion of him with their blood: and that which recovered them again was this, that their fall and departure was contrary to the reſolution and ſtanding frame and bent of their hearts; for they reſolved all to cleave to him to the death, *Mat.* 26. 35. whereas thoſe that engaged in a profeſſion of him inconſiderately, and never reſolved nor prepared for the worſt, fell off from him, and never returned any more, *Joh.* 6. 66. So then, upon the whole, you cannot but grant, that it is a very bleſſed and excellent thing, to prepare thus for the greateſt Sufferings that can befall us for Chriſt: We come next to ſhew wherein it lies.

CHAP. 3.

CHAP. III.

Evincing the neceſſity of a ſound and reall work of grace upon the heart, to fit a man for the ſufferings of Chriſt.

HAving ſhewed you that God doth ſometimes put his deareſt people upon very hard ſervices for him, and what an excellent thing it is to prepare our ſelves to obey the call of God to them; In the next place I come to ſhew you, wherein this *preparation* or *readineſs* for Sufferings conſiſts, and how many things concur and contribute their aſſiſtance to this Work.

Now there is a two-fold *preparation* or *readineſs* for Suffering; the one is *habitual*, the other *actual*: That *habitual readineſs* is nothing elſe but the *inclination* of a Soul, to ſuffer any thing for Chriſt; which *inclination* ariſeth from the Principles of Grace infuſed into the Soul: But then as fire, though it have a natural inclination to aſcend, yet may be violently depreſt and hindered, that it cannot aſcend actually, ſo may it be in this caſe; and therefore, before a man can be fitted for Sufferings, as *Paul* was, there muſt to this habitual be ſuperadded an *actual readineſs*, which is nothing elſe but the rouzing of Grace out of the ſleepy and dull habits, and awakening it to its work in a time of need: as the Lyon is ſaid to laſh himſelf with his Tail, to rouze up his Courage before he fight. The former is a *remote* power; the latter a *proxim* and immediate power. I muſt handle the former in this Chapter, and you are to know, that *it conſiſteth in a ſound and reall work of Grace or Converſion wrought upon*

on

on the ſoul; without which I ſhall make it evidently appear to you, that no man can be fit or ready to ſuffer as a Chriſtian.

What ever ſtock of natural Courage, moral Principles, or common Gifts of the Spirit be lodged in any mans Breaſt, yet all this (without ſpecial grace) can never fit him to ſuffer for Chriſt. And had not this Work been really and ſoundly wrought upon the heart of this bleſſed man, as indeed it was, *Acts* 9.3,4,5. he had quickly fainted under his Sufferings; and ſo will every ſoul ſooner or later do, that ſuffers not upon the ſame Principles he did.

1. For firſt, No man can ſuffer for Chriſt, until he be able to deny himſelf, See *Matth.* 16.24. Self-denial goes in order of Nature before Sufferings. Beloved, In a Suffering hour the Intereſts of Chriſt and Self meet like two men upon a narrow Bridge; one muſt of neceſſity go back, or the other cannot paſs on: If you cannot now deny *Self*, you muſt deny *Chriſt*. The Yoke and Dominion of Self muſt be *caſt off*, or elſe Chriſts Yoke and Burden cannot be taken on.

It is confeſt that Self may not onely *conſiſt* with, but be a *motive* to ſome kind of Sufferings: Ambition and Applauſe may carry a man far this way; Pride is a *Salamander* that it ſeems can live in the flames of Martyrdome, 1 *Cor.* 13.3. but to be a *Servant* to Self, and a true *Sufferer* for Chriſt are incompatible. Self may make you the *Devil's Martyrs*, but Grace onely can make you *Chriſts Martyrs*. So that let a man be ſeemingly carried for a while with never ſo high a Tide of Zeal for Chriſt, yet if Self be the Spring that feeds it, thoſe ſelf-ends like ſo many little *Ditches* joyned to the Banks of a River, ſhall ſuck and draw away the Water into

into themſelves, that the lofty Stream will ſink and come to nothing ere it have ran far: So then of neceſſity Self muſt be dethroned in the hearts of Chriſts ſuffering Servants.

But now it is real Grace onely that depoſes Self, and ſubjects its Intereſts to Chriſts; for Sanctification is nothing elſe but *the dethroneing of exalted ſelf, and the ſetting up of Chriſts Intereſt above it in the Soul.* This is it that alters the property of all a man hath, and ſuperſcribes them with a new Title, *Holineſs to the Lord*, Iſa. 23.18. Zech. 14.20,21. Thenceforth a man looks at himſelf as none of his own, but paſt into anothers right, 1 *Cor.*6.19. and that he muſt neither *live*, nor *act ultimately* for himſelf, but for Chriſt, *Rom.* 14.7. *Heb.* 13.7,8. *Phil.* 1.20. He is no more as a *Proprietor*, but a *Steward* of all he hath, and ſo holds out upon theſe terms to lay it out or lay it down as may beſt ſerve his Maſters ends and glory.

All that he is or hath, is by Grace ſubordinated to Chriſt; and if once; *ſubordinated*, then no more *oppoſed* to him *ſubordinata non pugnant*. This is it that makes him ſay, I care not what becomes of me or mine, ſo Chriſt may be glorified. *Let Chriſt be magnified in my body, whether it be by life, or by death*, Phil. 1.20.

By Converſion Chriſt enters the ſoul, as an Army doth an Enemies Garriſon by Storm, and when he is poſſeſt of it by Grace, he preſently divides the whole ſpoil of Self betwixt himſelf and his Church. This is the firſt thing that evinces the neceſſity of a Work of Grace to prepare the heart for Sufferings. 2 *Cor.*10. 5.

2. And then in the next place, It is as evident that a man can never be fit to ſuffer hard Things for Chriſt, until his Spirit be enlarged, raiſed, and ennobled, ſo that he be able to deſpiſe Dangers, and

and look Difficulties in the face. That low and *private* Spirit must be removed, and a *publick* Spirit must possess him. If a man be of a feeble and effeminate Spirit, every petty Danger will daunt and sink him; Delicacy and Tenderness is as unsuitable to a Christian as to a Souldier, 2 *Tim.*2.3. They that mean to enter into the Kingdome of God, must resolve to make their way through that brake of Troubles betwixt them and it, 2 *Tim.*3.12. They that will be crowned with Victory, must stand to it, and play the men, as that word imports, 1 *Cor.*16.13. Look over all the Sacred and Humane Histories, and see if you can find a man that ever honoured Christ by Suffering, that was not of a raised and noble Spirit, and in some measure able to contemn both the allurements and threats of men. So those three noble Jews, *Dan.*3.16,17. so *Moses*, *Heb.*11. 27. and so our Apostle, *Acts* 20.24. and the same heroick and brave Spirit was found in the succeeding Ages amongst the Witnesses of Christ. When *Valence* the *Emperour* endeavoured to draw *Basil* from the Faith by Offers of Preferment, *Offer these things* (said he) *to Children*; when he threatned him with torments, *Threaten these things* (said he) *to your Purple Gallants that live delicately*. And the same *Basil* relating the Story of the fourty Martyrs, saith, That when great Honours and Preferments were offered them to draw them from Christ, their answer was, *Why offer you these small things of the world to us (O Emperour) when you know the whole world is contemned by us!* So *Luther*, Money could not tempt him, nor the fear of man daunt him. *Let me* (said he in his Letter to *Staupicius*) *be accounted proud, covetous, a murtherer, guilty of all vices, rather then of wicked silence and cowardize in the Cause of Christ.* Thus you see to to what an height and holy greatness

ness the Spirits of suffering Saints in all Ages have been raised.

But now it is Grace that thus raises the Spirits of men above all the smiles and honours, frowns and fears of men: and no other principle but Grace can do it. There is indeed a *natural stoutness* and generosity in some, which may carry them far, as it's said of *Alexander*, that when any great danger approached him, his courage would rise, and he would say, *Jam periculum par animo* Alexandri, here is a danger fit for *Alexander* to encounter; so *Pompey* when dissuaded from a dangerous Voyage, answered, *Necesse est ut eam, non ut vivam*, *It's necessary that I go, not that I live*. But this being fed onely by a natural Spring, can carry a man no higher then Nature, and will flag at last. If applause and the observation of the world supply it not, it quickly ebbs and fails.

But as Grace raises men much higher, so it maintains it even when there is nothing to encourage without; when forsaken of all Creatures, and visible supports, 2 *Tim.*4.10. and this it doth three wayes: (1) By guiding him that hath a view of far greater things, which shrinks up all temporary things, and makes them appear but trifles and small matters, *Rom.* 8.18. 2 *Cor.*4.18. By Grace a man rises with Christ, *Col.*3.1. It sets him upon his high places, and thence he looks down upon things below, as very poor and inconsiderable. The great Cities of *Campania* seem but little spots to them that stand on the top of the *Alps*. (2) By teaching him to value and measure all things by another Rule, then he was wont to do. He did once measure life, liberty, riches, honours, by sense and time; and then they seemed great things, and it was hard to deny them; Or thus to slight them; but now he values

values and meaſures all by Faith and Eternity; and eſteems nothing great and excellent, but what hath a reference to the Glory of God, and an influence into Eternity. (3) Grace raiſes and ennobles the Spirit thus, becauſe it is the Divine nature; 'tis the Spirit of Chriſt infuſed into a poor Worm, which makes a ſtrange alteration on him, transforms him into another manner of perſon; as much difference betwixt hir Spirit now, and what it was, as betwixt the Spirit of a *Child*, that is filled with ſmall matters, and taken up with toyes; and of a grave *States-man*, that is daily imployed about the grand affairs of a Kingdome.

3. A man can never ſuffer as a Chriſtian, till his will be ſubjected to the Will of God. He that ſuffers *involuntarily*, and out of neceſſity, not out of choice, ſhall neither have *acceptance* nor *reward* from God. Of neceſſity the will muſt be ſubjected; a man can never ſay, *Thy will be done*, till he can firſt ſay, *Not my will*.

But it is Grace onely that thus conquers and ſubjects the will of man to Gods, *Pſal.*110.3. This is it that exalts Gods Authority in the Soul, and makes the heart to ſtoop and tremble at his Commands. 'Tis this which makes our will to write its *fiat* at the foot of every Command, and its *placet* under every Order it receives from God. No ſooner was Grace entred into the ſoul of *Paul*, but preſently he cries out, *Lord what wilt thou have me to do?* Acts 9.6. The Will is to the Soul what the Wheels are to the Chariot; and Grace to is the Will what Oyl is to thoſe Wheels. When we receive the Spirit of Grace, we are ſaid to *receive an Unction from the holy One*, 1 John 2.20. and then the Soul is made as the Chariots of *Aminadab*, Cant. 6. 12. *Non tardat uncta rota*, it runs freely after the Lord, and chear-

chearfully addreſſeth it ſelf to every Service.

4. A man can never ſuffer as a Chriſtian, untill his heart be compoſed, fixed, and determined to follow the Lord through all Hazards and Difficulties. As long as a man is heſitating and unreſolved what to do, whether to go forward, or turn back again to the proſperous World, when a man is at ſuch a *pauſe* and ſtand in his way, he is very unfit for Sufferings. All ſuch Diviſions do both *weaken* the Soul, and *ſtrengthen* the Temptation: The Devils work is more then half done to his hands in ſuch a Soul; and he is now as unfit to endure hardſhip for Chriſt, as a Ship is to ride out a Storm, that hath neither Cable, Anchor, nor Ballaſt to hold and ſettle it; but lies at the mercy of every Wave, *James* 1.8. *The double-minded man is unſtable in all his wayes.* But it's Grace and nothing beſides it, that brings the heart to a fixed reſolution and ſettlement to follow the Lord. 'Tis Grace that *eſtabliſhes the heart*, *Heb.* 13.9. and unites it to fear the Name of God, *Pſal.* 86.11. This gathers all the Streams into one Channel, and then it runs with much ſtrength, and ſweeps away all obſtacles before it. So that look as it is with a wicked man that hath ſold himſelf to do wickedly, if he be ſet upon any one deſign of ſin, he pours out his whole heart and ſtrength in the proſecution of that Deſign; which is the ground of that ſaying, *Liberet me Deus ab homine unius tantum negotii*, Let God deliver me from a man of one onely Deſign. He will do it to purpoſe: So is it alſo in Grace; If the heart be compoſed, fixed, and fully reſolved for God, nothing ſhall then ſtand before him. And herein lies much of a Chriſtians habitual fitneſs and ability to ſuffer.

5. The neceſſity of Saving-Grace in all Sufferers for Chriſt will farther appear from this conſideration,

tion, That he who will run all hazards for Chriſt, had need of a continual ſupply of ſtrength and refreſhment from time to time. He muſt not depend on any thing that is failable: For what ſhall he do then, when that ſtock is ſpent, and he hath no Proviſion left to live upon? Now all natural qualifications, yea all the common gifts of the Spirit are failable and ſhort-lived things; they are like a ſweet Flower in the boſome, that is an ornament for a little while, but withers preſently: Or like a Pond or Brook occaſioned by a great fall of Rain, which quickly ſinks and dries up, becauſe it is not fed by Springs in the bottome, as other Fountain-waters are: and hence it is they cannot continue and hold out when Sufferings come, *Matt.*13.21. becauſe there is no Root to nouriſh and ſupport. The Hypocrite will not alwayes call upon God, *Job* 27.10. Though they may keep company with Chriſt a few miles in this dirty way, yet they muſt turn back at laſt and ſhake hands eternally with him, *John* 6.66. Theſe *Comets* may ſeem to ſhine for a time among the Stars, but when that earthly matter is ſpent, they muſt fall and loſe their glory.

But now, Grace is an everlaſting principle, it hath Springs in the bottome that never fail. *It ſhall be in him* (ſaith Chriſt) *a Well of water ſpringing up into eternal life*, John 4.14. The Spirit of God ſupplies it from time to time as need requires. It hath, daily incomes from Heaven, 2 *Cor.*1.5. *Phil.*4.13. *Col.*1.11. So that it is our union with Chriſt the Fountain by Grace, that is the true ground of our conſtancy and long-ſuffering.

Munimur quatenus unimur.

6. And then laſtly. It will appear by this alſo, that there is an abſolute neceſſity of a real change by Grace on all that will ſuffer for Chriſt; becauſe al-

although we may *engage* our ſelves in ſufferings without it, yet we can never *manage* our ſufferings like Chriſtians without it. They will neither be honourable, or acceptable to God, nor yet beneficial and comfortable to our ſelves or others, except they be performed from this principle of Grace: For upon what principle ſoever beſide this, any man is acted in Religion, it will either cauſe him to decline Sufferings for Chriſt: or if he be engaged in them, yet he will little credit Religion by his Sufferings. They will either be ſpoiled by an ill management, or his own pride will devour the praiſe and glory of them. I do not deny, but a man that's graceleſs, may ſuffer many hard things upon the account of his profeſſion, and ſuffer them all in vain, as theſe Scriptures manifeſt. See 1 *Cor.* 13. 3. *Gal.* 3. 4. and although you find many ſweet Promiſes made to thoſe that ſuffer for Chriſt, yet you muſt conſider, that thoſe pure and ſpiritual Ends and Motives, by which men ought to be acted in their ſufferings, are always ſuppoſed and implyed in all thoſe Promiſes that are made to the external action. And ſometimes it is expreſt, 1 *Pet.* 4. 16. to ſuffer [as a Chriſtian] is to ſuffer from pure Chriſtian Principles, and in a Chriſtian manner, with *Meekneſs*, *Patience*, *Self-denial*, &c. and this onely Grace can enable you to do: So that by all this I ſuppoſe what I have undertaken in this Chapter, *viz.* to evince the neceſſity of a Work of Grace to paſs upon you, before Sufferings for Religion come, is by all this performed to ſatisfaction.

CHAP. IV.

Wherein the Nature of this Work of Grace, in which our habitual fitneſs for ſuffering lies, is briefly opened; and an account given of the great advantage the gracious perſon hath for any, even the hardeſt work thereby.

HAving in the former Chapter plainly evinced the neceſſity of ſaving Grace, to fit a man for Sufferings; it will be expected now, that ſome account be given you of the nature of this Work, and how it advantages a man for the diſcharge of the hardeſt ſervices in Religion: Both which I ſhall open in this Chapter, by a diſtinct Explication of the parts of this deſcription of it.

What ſaving Grace is. *This work of Grace, of which I am here to ſpeak, conſiſts in the reall change of the whole Man, by the Spirit of God, whereby he is prepared for every good work:* In which brief Deſcription, I ſhall open theſe four things to you.

1. That it is a Change; this is palpably evident, both from Scripture and Experience. 2 *Cor.* 5. 17. *Old things are paſt away, behold, all things are become new*; and it is ſo ſenſible a Change, that it's called a *turning from darkneſs to light*, Act. 26. 18. and a new Creature formed and brought forth. But to be a little more diſtinct and particular, there are ſeveral other Changes that paſs upon men, which muſt not be miſtaken for this: and therefore, (1.) It is not a meer change of the Judgment from Errour to Truth, from Paganiſme to Chriſtianity. Such a Change *Simon Magus* had, yet ſtill remained in the Gall of Bitterneſs, and faſt bound in the Bonds of In-

Iniquity, *Act.* 8. 23. (2.) Nor onely of a mans practice, from *Prophaneſs* to *Civility*; this is common among ſuch as live under the Light of the Goſpel, which breaking into mens Conſciences, thwarts their Luſts, and over-awes them with the fears of Hell: Which is no more then what the *Gentiles* had, *Rom.* 2. 15. (3.) Nor is it a change from meer *Morality*, to meer *Formality* in Religion. Thus *Hypocrites* are changed, by the common gifts of the Spirit, illuminating their Minds, and ſlightly touching their Affections, *Heb.* 6. 4, 5. (4.) Nor is it ſuch a Change as Juſtification makes, which is relative, and onely alters the ſtate and condition, *Rom.* 5. 1, 2. (5.) Laſtly, it is not a change of the Eſſence of a Man; he remains eſſentially the ſame perſon ſtill.

But this Change conſiſts in the infuſion of New Habits of Grace, into the old Faculties; which immediatly depoſe ſinne from its dominion over the Soul, and deliver up the Soul into the Hands and Government of Chriſt, ſo that it lives no more to it ſelf, but to Chriſt. This is that Change whereof we ſpeak: And this Change (2) I aſſert to be *reall*, no phanſie, nor deluſion; not a groundleſs conceit, but it is really exiſtent, *extra mentem*, whether you conceit it or not. Indeed, the blind World would perſwade us it is *ſuppoſititious*, and *phantaſtick*; and that there is no ſuch reall difference betwixt one man and another, as we affirm Grace makes. And hence it is, that whoever profeſſeth it, is preſently branded for a *Phanatique*; and that Scripture, *Eſa.* 56. 5. *Stand by thy ſelf, I am holier then thou*, &c. clapt in their Teeth, in their abſurd and perverſe ſenſe of it.

But I ſhall briefly offer theſe ſeven things to your conſideration, which will abundantly evince the

reality of it, and at once both ſtop the ſlanderou Mouthes of ignorant men, and ſilence thoſe Atheiſtical Surmiſes, which at any time Sathan may inject into the hearts of Gods own people touching this matter. And *firſt*, let it be conſidered, that the Spirit of God hath repreſented to us this Work of Grace, under ſuch Names and Notions in Scripture, as if they had been choſen purpoſely to obviate this Calumny. It's called a *Creature*, *Gal.* 6. 15. a *Man*, 1 *Pet.* 3. 4. a *New Birth*, *Joh.* 3. 3. Chriſt formed in us, *Gal.* 4. 19. all which expreſs its reality, and that it is not a conceited thing. (2.) It appears to be reall by the marvellous effects it hath upon a man, turning him both in Judgment, Will, Affections, and Practice, quite counter to what he was before. This is evident, in that famous inſtance of *Paul*, Gal. 1. 23. which is abundantly atteſted and ſealed, by the conſtant experience of all gracious Souls, that are Witneſſes of the Truth hereof. (3.) A Divine and Almighty Power goes forth to produce and work it: and hence Faith is ſaid to be of the operation of God, *Col.* 2. 12. Yea, that the ſame Power which raiſed Jeſus Chriſt from the Dead, goes to the production of it, *Epheſ.* 1. 19, 20. And if ſo, how much leſs then Blaſphemy is it, to call it a Conceit or Phanſie? Doth God ſet on work his infinite Power to beget a Phanſie, or raiſe an imagination? (4.) Conceits and Whimſies abound moſt in men of weak Reaſon: Children, and ſuch as are crackt in their Underſtandings have moſt of them: ſtrength of Reaſon baniſhes them, as the Sun doth Miſts and Vapours: But now the more rational any gracious perſon is, by ſo much the more he is fixed, ſetled, and ſatisfied in the Grounds of Religion: Yea, there is the higheſt and pureſt Reaſon in Religion: and when this Change is wrought

wrought upon men, it's carryed on in a rational way, *Eſa.* 1. 18. *Joh.* 16. 9. The Spirit overpours the Underſtanding with clear Demonſtrations, and ſilences all Objections, Pleas, and Pretences, to the contrary. (5) It's a real thing, and gracious Souls know it to be ſo; elſe ſo many Thouſands of the Saints would never have ſuffered ſo many cruel Torments and Miſeries, rather then forſake a fancy, and ſo ſave all. They have been ſo well ſatisfied of the reality of that which the World calls a Phanſie, that they have choſen rather to embrace the Stake, than deny it. The conſtancy of Chriſtians, in cleaving to Religion, was common to a *Proverb* among the *Heathen*; who when they would expreſs the greateſt difficulty, would ſay, *You may as ſoon turn a Chriſtian from Chriſt as do it.* Surely no wiſe man would ſacrifice his Liberty, Eſtate, Life, and all that is dear, for a Conceit. (6) It's reality appears in its uniformity in all thoſe on whom it is wrought: *They have all obtained like precious Faith*, 2 Pet. 1. 1. *They are all changed into the ſame Image*, 2 Cor. 3. 18. Three Thouſand Perſons affected in one and the ſame manner at one Sermon, *Act.* 2. 37. Could one and the ſame Conceit poſſeſs them all together? Take two Chriſtians that live a Thouſand miles diſtant from each other, that never heard of one another, let theſe Perſons be examined, and their Reports compared, and ſee if they do not ſubſtantially agree; and whether as Face anſwers Face in Water, ſo their Experiences do not anſwer one to the other? which could never be, if it were a groundleſs Conceit. (7) And laſtly, it's manifeſt, it is a reality, and puts a real difference betwixt one and another; becauſe God carryes himſelf ſo differently towards them, after their Converſion; now he ſmiles, before he frowned; now they are

under the Promiſes, before they were under the Threats and Curſes; and what a vaſt difference will he put betwixt the one and other in that great Day? See *Mat.* 25. Surely, if theſe nominal Chriſtians did but differ in Conceit, not really from others, the Righteous Judge of all the Earth would not paſs ſuch a different Judgment and Doom upon them.

By all this you evidently ſee, that Grace is a reall Change, and not a conceited one.

3. We ſay that this reall Change paſſes upon the whole Man: he is changed in *Soul*, *Body*, and *Practice*; all things are become new. (1) This Change appears in his Soul: For by it, (1) his Underſtanding is ſtrongly altered, and receives things in another way than formerly. It did look at Chriſt and things Eternal, as uncertain and light matters: The things that are ſeen and preſent, did moſtly affect, and appeared great and excellent: It admired Riches and Honours, while Chriſt and Glory were over-looked and deſpiſed. But now, all theſe Temporals are eſteemed Dung, Droſs, Vanity, *Phil.* 3. 8. *Rom.* 8. 18. and Jeſus Chriſt is now eſteemed *the wiſdom and the power of God*, 1 Cor. 1. 23, 24. It did look on the Saints as deſpicable perſons, but now as the *excellent of the Earth*, Pſal. 16. 3. Strictneſs and Duty was once eſteemed a needleſs thing, but now the onely thing deſireable, *Pſal.* 119. 14. Oh, ſaith the renewed Soul, *Where were mine Eyes, that I could ſee no more excellency in Chriſt, his wayes, and people!* (2) It ſtops not there (as it doth in Hypocrites) but paſſes on further, and reduces the Will; that ſtrong Hold is taken, and delivered up to Chriſt. It did rebel againſt God, and could not be ſubject, but now it ſubmits, *Act.* 9. 6. *Lord, what wilt thou have me to do?* In the day of Chriſts power, he preſents himſelf in all his drawing glory and love-

lyneſs

lyneſs before the Will, and cryes to that ſtubborn Faculty, *Open to me, open to me*; with which Word there goes forth an opening and ſubduing Power, which the Will no ſooner feels, but it ſpontaneouſly moves towards him, and ſaith, *Stand open ye everlaſting Gates, that the King of Glory may come in.* Henceforth it votes for God, ſubſcribes and ſubmits to his Will, as its onely Rule and Law; and indeed, it becomes the principal Seat where Grace makes its Reſidence; and where, for the moſt part, it is more viſible then in any other Faculty. For after a man hath ſearched for it in all other Faculties, and cannot diſcern it, yet here he ordinarily finds it; to will is preſent, *Rom.*7.18. (3) The Will being thus gained to Chriſt, Love comes in of courſe; it feeling the power of Grace alſo, preſently changeth its Object: It ſeizeth not ſo greedily on Earthly Objects as before, but is ſtrangely cooled and deadned to them, by the appearance of a far greater Glory in Jeſus Chriſt; which hath ſo captivated the Soul, and ſtrongly attracted this Affection, that its now become very remiſs in all its actings towards them: and often, (eſpecially at firſt) it is ſo weaned from all things on Earth, that the Temptation ſeems to lye on the other Extream, even in too great neglect of our lawful Employments and Comforts. Now Jeſus Chriſt, *Cant.*1.3. his Ordinances, *Pſal.* 119.97. and his Saints, 1 *Joh.*3.14. are the onely Delights, and ſweeteſt Companions; he could ſit from Morning to Night, to hear Diſcourſes of Chriſt his beloved, and could live and die in the company of his people, whoſe company is now moſt delightful and ſweet, *Pſal.* 119.63. (4) The Deſires are altered, they pant no more after the Duſt of the Earth, *Pſal.*4.6. but pant for God, as the *Hart for the Brooks of water*, *Pſal.*42.1. Yea, ſo big

is the Soul with them, that it's ſometimes ready to faint, yea to break with the longing it hath after him, *Pſal.* 119. 20. (5) The Thoughts are changed, *Pſal.* 119. 113. and the Thoughts of God are now moſt precious, *Pſal.* 139. 47. muſing, when alone, of him; and, in its Solitudes, the Soul entertains it ſelf with a delightful Feaſt, which its Thoughts of God bring in to refreſh it, *Pſal.* 63. 5, 6. (6) The Deſigns and Projects of the Soul are changed; all are now ſwallowed up in one grand Deſign, even to approve himſelf to God, and be accepted of him, 2 *Cor.* 5. 9. and if he fail not there, it will not much trouble him, if all his other Deſigns ſhould be daſhed.

It were eaſie to inſtance in the reſt of the Affections, and ſhew how Grace ſpreads and diffuſes it ſelf into them all, as Light in the Air, or Leaven in the Lump; but this may ſuffice, to ſhew how it paſſes upon the whole Soul, and enters the ſeveral Faculties and Affections thereof.

And the Soul being thus poſſeſt for God, the Body, with all its Members, is conſequently reſigned up to him alſo: For the Will hath the *Empire* of the Members of the Body, as well as of the Paſſions and Affections of the Soul. Theſe are not any more delivered up to execute the Luſts of Satan, but are yielded up to God for his ends and uſes, *Rom.* 6. 19. And thus you have the third thing in the Deſcription, made out alſo, that it is an univerſal, as well as a reall Change. But then,

4. Laſtly, You muſt know that by this change God prepares a man for choice and excellent ſervices; and this indeed is the main thing deſigned in this Capter, and is the reſult and iſſue of all that hath hitherto been ſaid about this work of Grace. Beloved, can you imagine that God would imploy

loy his infinite and glorious Power, to produce his new Creature in such an excellent nature, it being the Masterpiece of all his Works of wonder wrought upon man, and not aim at some singular use and excellent end? Every wise Agent designs some end; and what God aims at he hath told us, *Isa.*43.21. *Ephes.*2.20. And accordingly he expects singular things from such persons, *Mat.*5.47. If God had not aimed at some new service, he need not have made a new Creature: the old Creature was fit enough for the old use and service it was imployed in. But God hath some choice service to be done, wherein he will be glorified. He will have his Name glorified even in this world by the active and passive obedience of his people. But this being far above all the power of Nature, God therefore brings them forth in a new and heavenly nature, endowed with rare supernatural and divine qualities, by which it is fitted and excellently prepared for any service of God by doing or by suffering, which before he had no fitness or ability for.

The very make and constitution of this new Creature speaks its use and end: As now, if a man look upon a Sword or Knife (supposing he had never seen either before) yet I say by viewing the shape and properties of it, he will say, This was made to cut. Even so here, This new Creature was formed for some glorious and singular service for God, to which it is exceedingly advantaged, whether God put you upon doing or suffering. If you ask wherein this advantage of the new Creature to honour God either way lies; I answer, It principally consists in its *heavenly inclination*, or natural *tendency* to God. This is its great advantage. For by vertue of this,

1. If God call a man to any duty, there is a *Prin-*

Principle within cloſing with the *Command* without, and moving the ſoul freely & ſpontaneouſly to duty, *Pſal.*27.8. If God ſay, *Seek my face*, ſuch an heart ecchoes to the call, *Thy face Lord will I ſeek.* And this is it which is call'd, *The writing of Gods Law in the heart*, Jer.31.33. and muſt needs be a mighty advantage; for now its work is its delight and wages, *Pſal.*19.11. The command to ſuch a Soul is not grievous, 1 *John* 5.3. And by this it's kept from tiring in duty, and being weary of its work; as you ſee what pains Children can take at play, how they will run and ſweat, and endure knocks and falls, and take no notice of it; put them upon any manual labour, and they cannot endure half ſo much. When our work is our delight, we never faint nor tire at it. This inclination to God is to the Soul as wings to a Bird, or ſails to a Ship. This carries the Soul eaſily through every duty. O there is a vaſt difference betwixt a man that *works for wages*, and one whoſe *work is wages* to him. And here you may at once ſee wherein the principal difference betwixt the Hypocrite and the real Chriſtian lies in the performance of duty; and alſo have a true account of the reaſon why one perſeveres in his work to the end, when the other flags. Why, here is the true account of both; The one is moved to duty from a natural inclination to it, the other is forced upon it by ſome external motives: For the Hypocrite takes not delight in the ſpiritual and inward part of duty, but is ſecretly weary of it, *Mal.*1.13. onely his ambition and ſelf-ends put him upon it as a task. But now the upright heart goes to God as his joy, *Pſal.* 43.4. and ſaith, *It is good for me to draw nigh to God*, Pſal. 73. *ult.* When the Sabbath comes, (*that Golden Spot of the Week*) oh how he longs to *ſee the beauty of the Lord* in his Or-

Ordinances! *Psal.*27.4. and when engaged in the Worship of God, he cannot satisfie himself in *bodily service*, or to serve God *in the oldness of the letter*. He knoweth that *this perswasion cometh not of him that called him*, Gal. 5.7,8. He labours to engage his heart to approach to God, *Jer.*30.21. And hence those mountings of heart, and violent sallies of the desires heaven-ward. And thus you see one rare advantage to glorifie God actively, flowing from the inclination of this new Creature.

2. But then secondly; Hence in like manner hath the Soul as great an advantage for sufferings: For this new Creature having such a natural tendency to God, will enable the soul in which it is, to break its way to God through all the interposing obstacles and discouragements. What are persecutions, what are reproaches, what are the fears and frowns of enemies, but so many blocks thrown in the Souls way to keep it from God and Duty? And indeed where this principle of Grace is wanting, they prove inaccessible Mountains. Graceless hearts are stalled and quite discouraged by them; but now this tendency of the Soul to God enables the Christian to break his way through all. You may say of him in such a case, as the Historian doth of *Hannibal* (who forced a way over the *Alps* with Fire and Vinegar) either he will find a way, or make a way. *Shall Sword or Famine, or any other Creature separate me from Christ?* saith an upright Soul. No, no, it will through all to him, and that from this tendency of his new Nature. You see in Nature, every thing hath a tendency to its center; Fire will up, do what you can to suppress it; Water will to the Sea, if it meet with Dams, yea Mountains in its way; if it cannot bear them down, it will creep about some other way, and wind and turn

turn to find a paſſage to the Sea. God is the center of all gracious Spirits, and Grace will carry the ſoul through all to him. This is Grace, and this is your advantage by it in the moſt difficult part of your work. It will carry you through all; make the hardeſt work eaſie and pleaſant, 2 *Cor.* 12.10. And if great ſufferings or temptations interpoſe betwixt you and your God, it will break through all, and enable you to withſtand all; as it did *Paul* in the Text, who forced his way not onely through the fury of Enemies, but alſo through the entreaties and tears of Friends.

CHAP. V.

In which the neceſſity of getting clear evidences of this work of Grace in us, in order to our readineſs for ſufferings is held forth; the nature of that evidence opened, and divers things that cloud and obſcure it removed out of the way.

I Have done with *habitual readineſs*, conſiſting in an inwrought work of Grace. The following particulars are the things in which our *actual readineſs* lies. And of them that which comes next to be handled, is the getting of clear evidences in our own ſouls that this work hath been wrought on us, this will exceedingly tend to your ſtrengthning and comfort in a ſuffering hour. Bleſſed *Paul* who here profeſſeth himſelf ready both for Bonds and Death, was clear in this point, 2 *Tim.* 4.6,7. 2 *Tim.* 1.12. And indeed had he been cloudy and dark in this, he could not have ſaid, I am ready. No, no, he had been in an ill caſe to undertake that Journey to *Jeruſalem*: And thou wilt find it a ſingular advantage

ge in dark and difficult dayes to have all clear and ght within. Now for the opening of this, I will ew:

1. What the evidence or manifestation of the ork of Grace is.

2. How it appears to be of such great advantage a suffering Saint.

3. Prescribe some Rules for the obtaining f it.

1. What it is. And in short it's nothing else but *he Spirit shining upon his own work in the hearts of believers, thereby enabling them sensibly to see and feel to their own satisfaction.* And this is expresst in Scripture under a pleasant variety of Metaphors. Sometimes it is called the *shedding abroad of the* love of God in the heart, *Rom.*5.5. sometimes *the lifting up of the light of Gods countenance*, Psal.4.6. and sometimes it's expresst without a *trope*, by Christs *manifesting himself* to the soul, *John.*14.21.

For the opening of it, I desire you would consider these six things.

1. That it is attainable by Believers in this life, and that in a very high degree and measure. Many of the Saints have had it in a full measure, 1 *Cor.* 2.12. 1 *John* 3.24. *John* 21.15.

2. Though it be attainable by Believers, yet it is a thing separable from true Grace, and many precious souls have gone mourning for the want of it, *Isa.*50.10. This was sometimes the case of *Heman*, *David*, *Job*, and multitudes more.

3. During its continuance it is the sweetest thing in the world. It swallowes up all Troubles, and doubles all other Comforts: It puts more gladness into the heart, then the increase of Corn and Wine, *Psal*,4.6. *Suavis hora, sed brevis mora; sapit quidem suavissime, sed gustatur rarissime*, Bern.

4. Both

4. Both in the continuation and removal of it the Spirit acts *arbitrarily*. No man can ſay how long he ſhall walk in this pleaſant Light, *Pſal.* 30.7. *By thy favour thou haſt made my Mountain ſtand ſtrong: thou hideſt thy face, and I was troubled.* And when in darkneſs, none can ſay how long it will be ere that ſweet Light break forth again. God can ſcatter the Cloud unexpectedly in a moment, *Cant.* 3.4. *It was but a little that I paſſed from them, but I found him whom my ſoul loveth.* There is ſuch an obſervable difference in *David*'s Spirit in ſome Pſalms, as if one man had written the beginning, and another the end of them.

5. Though God can quickly remove the darkneſs and doubts of a ſoul; yet ordinarily the Saints find it a very hard and difficult thing to obtain and preſerve the evidences of their Graces. Such is the darkneſs, deadneſs, and deceitfulneſs of the heart, ſo much unevenneſs and inconſtancy in their practice, ſo many counterfeits of Grace, and ſo many wiles and devices of Satan to rob them of their peace, that few (in compariſon) live in a conſtant and quiet fruition of it.

6. Notwithſtanding all theſe things which increaſe the difficulty, yet God hath afforded his people a ſure Light, and ſufficient means in the diligent uſe and improvement whereof they may attain a certainty of the work of Grace in them. And there is a threefold Light by which it may moſt clearly and infallibly be diſcovered.

1. Scripture Light, which is able to diſcover the ſecrets of a mans heart to him; and is therefore compared to the *Anatomizers* Knife, *Heb.*4.12.

2. The innate Light of Grace it ſelf; or if you will the Light of Experience, 1 *John* 5.10. It hath ſome properties and operations which are as eſſential,

tial, necessary, and inseparable, as heat is to the fire, and may be sensibly felt and perceived by the Soul, *Psal.* 119. 20.

3. The Light of the Spirit, superadded to both the former, which is sometimes called its *Earnest*, sometimes its *Seal*. The Spirit doth both *plant* the *habits*, *excite* and draw forth the *acts*, and also *shine* upon his own work that the Soul may see it; and that sometimes with such a degree of Light, as onely begets peace, and quiets the heart, though it do not fully conquer all the doubts of it. And at other times the heart is irradiated with so clear a Beam of Light, that it's able to draw forth the triumphant Conclusion, and say, Now I know the things that are freely given me of God. I believe and am sure.

And so much briefly for the opening of the nature of this evidence.

2. I shall shew you the necessity of it to a suffering Saint, in order to the right management of a suffering condition.

And this will appear by the consideration of five things.

1. You will readily grant that the Christians love to God hath a mighty influence into all his sufferings for God. This Grace of *love* enables him victoriously to break through all difficulties and discouragements. *The Floods cannot drown it, nor the Waters quench it*, Cant. 8. 6, 7. It facilitates the greatest hardships, 1 *John* 5. 3. And whatever a man suffer, if it be not from this principle, it is neither acceptable to God, nor available to himself, 1 *Cor.* 13. 3. 1 *Dem.*

But now nothing more inflames and quickens the Christians love to God, then the knowledge of his interest in him, and the sensible perception and taste

taste of his love to the Soul. Our love to God is but a reflection of his own love: And the more powerfull the stroke of the direct Beam is, the more is the reflex Beam also. Never doth that *flame of Jah* burn with a more vehement heat, then when the Soul hath the most clear manifestations of its interest in Christ and his benefits, *Luke* 7.47.

2 *Dem.* It must needs be of singular use to a suffering Saint, because it takes out the sinking weight of affliction. That which sinks and breaks the Spirit, is the conjunction and meeting of inward and outward troubles together; then if the Lord do not strangely and extraordinarily support the Soul, it's wrackt and overwhelmed as the Ship in which *Paul* sailed was, when it fell into a place where two Seas met, *Acts* 27.41. Oh how tempestuous a Sea doth that Soul sail in, that hath fightings *without*, and fears *within!* How must that poor Christians heart tremble and meditate terrour, that when he retires from troubles without for some comfort and support within, shall find a sad *addition* to his troubles from whence he expected relief against them! Hence it was that *Jeremy* so earnestly deprecates such a misery, *Be not thou a terrour to me, thou art my hope in the day of evil*, Jer.17.17. This is prevented by this means: If a man have a clear breast, and all be quiet within, he is like one that hath a good Roof over his head when the Storm falls. *We glory in tribulation, because the love of God is shed abroad in our hearts*, Rom.5.3,5.

3 *Dem.* It is a fountain of joy and comfort in the darkest and saddest hour. Hence the glorious triumphs of Saints in their afflictions, *Rom.*5.5. and in the Christians joy in the Lord, lies much of his strength for sufferings, *Neh.*8.10. If once the Spirit droop and sink, the man is in a bad case to suffer: holy joy, it

is

is the Oyl that makes the Chariot-wheels of the Soul free to follow the Lord; *Non tardat unctæ rotæ.* To suffer with joyfullness for Christ is a qualification that Gods Eye is much upon in his suffering Servants, *Col.*1.11. How did these famous Worthies magnifie Christ, and glorifie Religion by the holy triumphs of their faith and joy under tribulation! One kiss'd the *Apparator* that brought him news of his Condemnation, and was like a man transported with an excess of joy. Another upon the pronouncing of the Sentence, kneels down, and with hands and eyes lifted up, solemnly blesses God for such a day as that. Oh how is Christ magnified by this! And this can not be untill interest be cleared. It's true the *faith of recumbency* gives the Soul a secret support, and enables the Christian to *live*; but the *faith of evidence* keeps him *lively*, and prevents all those uncomfortable and uncomely sinkings and despondencies of spirit, 2 *Cor.*4.16,17. and therefore cannot but be of singular use to a soul at such a time.

Lastly, It is of special use to a Christian under sufferings, inasmuch as it enables him to repell the temptations that attend upon sufferings. Nothing sets a keener edge upon his indignation against unworthy compliances, then this. Indeed a poor cloudy and dubious Christian will be apt to catch at deliverance, though upon terms dishonourable to Christ: but he that is clear in point of interest, abhors compositions and capitulations upon unworthy terms and conditions, *Heb.*11.35. *Heb.*10.34. He that sees the gain and reward of suffering, will think he is offered to his loss, when life and deliverance are set before him upon such hard terms as sin is. 4 *Dem.*

And thus you ſee what influence it hath into a ſuffering condition.

3. In the next place I promiſed to preſcribe ſome Rules for the attaining of this Evidence, and the diſpelling of thoſe Doubts by which it is uſually clouded in the ſouls of Believers. And oh that by the faithfull uſe of them you may attain it againſt a ſuffering day come upon you.

1 *Rule.* And the firſt Rule I ſhall give you is this. Make it your buſineſs to improve Grace more; for the more *vigorous* it is, the more *evidential* it muſt needs be, 2 *Pet.*1.5,6,7,8,9,10,11. Oh how much time have many Chriſtians ſpent in enquiring after the loweſt ſigns of ſincerity, and what may conſiſt with Grace; which had they ſpent in the diligent improvement of the means of Grace for the increaſing of it, they would have found it a ſhorter cut to peace and comfort by much.

2 *Rule.* Miſtake not the Rule by which you are to trie your ſelves, leaſt you gain a falſe judgement upon your ſelves. Some are apt to make thoſe things ſigns of Grace, which are not; and when the falſeneſs of them is detected, how is that poor Soul plunged into doubts and fears, that leaned upon them. As now, If a man ſhould conclude his ſincerity from his diligence in attending on the Word preached; this is but a *Paralogiſm* (as the Apoſtle calls it) *Jam.* 1.22. by which a man deceiveth his own Soul: For that which is a note or mark, muſt be proper to the thing notified, and not common to any thing elſe. There are divers ſorts of *marks*; ſome are *excluſive*, the principal uſe of which is to convince bold Pretenders, and diſcover Hypocrites. Such is that, 1 *Cor.*9.9. It is a moſt certain ſign where theſe are, there is no Grace; but yet it will not follow on the contrary, that where theſe are not,

not, there is Grace. See *Luke* 18,11. Others are *relative*, the use of which is not so much for trying of the truth, and the strength and degrees of Grace. As now when Faith is described by the *ordinary* of it, or by some of its heroick acts and promises made to some raised degrees and operations of it, as that, *Ephes.*3.12. *&c.* Here a mistake is easily made. Besides these, or rather betwixt these, are another sort of marks, which are called *positive* marks; and these agreeing to the lowest degree of Grace, are for the trial of the truth and sincerity of it. Such are these, 1 *John* 4.13. 1 *John* 2.3. *Matth.*5.3. Be sure to try by a proper mark.

Take heed of such sins as violate and waste the Conscience: For these will quickly raise a mist, and involve the Soul in clouds and darkness, *Psal.* 51.8. *&c.* Such are sins against Light, and the reclamations of Conscience. 3 *Rule.*

Labour to shun those common mistakes that Christians make in judging of their state; amongst which I shall select these five as principal ones. 4 *Rule.*

1. Call not your condition into question upon every failing, and involuntary lapse into sin. *Iniquities prevail against me: as for our transgressions, thou shalt purge them away*, Psal. 65.3. In short, thou needest not call thy condition into question, provided thou find thy Spirit working as *Paul*'s did under the surprisals of temptation: *viz.* If (1) thou do approve of, and delight in the Law, though thou fall short of it in thy practice, *Rom.* 7.12, 14. (2) If thy failings be involuntary, and against the resolution and bent of thy Soul, *vers.*15.18,19. (3) If it be the load and burden of thy Soul, *vers.*24. (4) If the thoughts of deliverance comfort thee, *vers.*25.

2. Question not the truth of thy Grace, because it was not wrought in the same way and manner in thee, as in others: For there is great variety, as to the circumstances of *time* and *manner* betwixt the Spirits operations upon one, and another. Compare the History of *Paul*'s Conversion with that of the *Jaylor*, *Zacheus*, or *Lydia*.

3. Conclude not that you have no grace, because you feel not those transportations and ravishing joyes that other Christians speak of. If thou canst not say as *Paul* doth, *Rom.*8.38. yet bless God, if thou canst but breath forth such language as that, *Mark* 9.24.

4. Say not thou hast no Grace, because of the high attainments of some Hypocrites, who in some things may excell thee. When some persons read the sixth Chapter to the *Hebrews*, they are startled to see to what a glorious height the Hypocrite may soar; not considering that there are these three things wherein they excell the most glorious Hypocrite in the world. (1) That Self was never dethroned in Hypocrites, as it is in them. All that an Hypocrite doth is for himself. (2) The Hypocrite never hated every sin, as he doth; but hath still some *Agag*, *Rimmon*, or *Delilah*. (3) That the Hypocrite never acted in duty from the bent and inclination of a new nature, taking delight in heavenly imployment, but is moved rather as a Clock by the weights and poises of some external motives and advantages.

5. Conclude not you have no Grace, because you grow not so sensibly, as some other Christians do. You may be divers wayes mistaken about this. (1) You may measure your growth by your desires, and then it appears nothing; for the Christian aims high, and grasps at all. (2) Or by comparing your-

selves

selves with such as have larger capacities, time, and advantages then you. (3) Or by comparing your Graces with other mens Gifts, which you mistake for their Graces. (4) Or by thinking that all growth is upward in joy, peace, and comfort; whereas you may grow in mortification and humility, which is as true a growth as the former. Oh! take heed of these mistakes; they have been very prejudicial to the peace of many Christians.

Lastly, Decline not sufferings when God gives you a fair call to them. Oh! the Christians suffering time is commonly his clearest and most comfortable time. See that Golden Letter of *Pomponius Algerius*, P---- *Then the spirit of God and glory resteth on them*, 1 Pet. 4. 14. That which hath been in suspence for some years, is decided and cleared in a suffering hour. And thus I have shewed you how to *attain this necessary qualification also.* 5 *Rule.*

CHAP. VI.

Discovering the necessity of an improved faith for the right management of sufferings; and directing to some special means for the improvement thereof.

THe next thing conducing to our actual readiness for sufferings, is the improvement of Faith to some considerable degree of strength. This is the Grace that must do the main service in such an hour, and hath the principal hand in supporting the Christian under every burden. This is the Grace that crowns our heads with victory in the day of battel, *Ephes.* 6. 16. *Above all taking the shield of Faith.* It's true every Grace is of use, and contributes assistance: suffering Saints have been be-

holding to them all. But of this we may say, as *Solomon* of the vertuous woman. *Though many Graces have done excellently, yet this excels them all.* In this Grace ready *Paul* was eminent. It was the life he daily lived, *Gal.*2.20. Oh it is a precious grace, 2 *Pet.*1.1. so precious that Christ, who seldome admired at any thing, yet wondred at this, *Mat.*8.10. A victorious Grace it is that overcomes all difficulties, *Mark* 9.23. By this Sword it was that all those famous *Heroes*, *Heb.*11. atchieved all those glorious conquests; and in every distress it may say to the Soul, as Christ to the Disciples, *John* 15.5. *Without me ye can do nothing.* This is that *Sword* that hath obtained so many Victories over the world, 1 *John* 5.4. and that trusty *Shield* that hath quenched so many deadly Darts of temptation, as have been levell'd at the very heart of the Christian in the day of battel. By it a Christian lives, when all outward sensible comforts die, *Hab.*2.4. It's the ground upon which the Christian fixes his foot, and never fails under him, 2 *Cor.*1.24. The necessity of it will more clearly appear, by considering how many wayes it relieves the soul in trouble, and disburthens the heart of all its sinking loads and pressures, there are two things that sink a mans Spirit when under sufferings; *viz.* The *greatness* of the troubles, and the *weakness* of the soul to bear them; against both which Faith relieves the soul; *viz.* by making a weak soul *strong*, and heavy troubles *light.*

First, It makes a weak Soul strong and able to bear; and this it doth divers ways.

1. By purging out of the Soul those enfeebling and weakning Distempers; not onely *guilt* in general, which is to the Soul, as a Wound upon the bearing shoulder, *Rom.*5.1. The removal, when it enables

enables the Soul to bear any other Burden, *Isa.* 33. 24. But it also removes *Fear*, the Tyrant Passion that cuts the Nerves of the Soul. For, as Faith comes in, so Fear goes out: Look in what degree the Fear of God is ascendant in the Soul, proportionably the sinful fear of the Creature declines and vanisheth, *Esa.* 8. 12, 13. This fear extinguishes that, as the Sun-shine puts out fire: *The Righteous is bold as a Lion*, Prov. 28. 1. The word בטח signifies a young Lion in his hot blood, that knows no such thing as fear: And look how much of the sidul is *empty* of Faith, so much its *filled* with fear: *Why are ye fearful, O ye of little Faith?* Mat. 8. 26. Certainly, it's a rare advantage, to be freed from the *common distraction*, in times of *common destruction*: and this advantage the Soul hath by Faith.

2. It strengthens the Soul to bear afflictions and hardships, not onely by purging out its weakning Distempers, but by turning it self to Christ, in whom all its strength lyes; and that suitably to the several Exigencies of the Soul, in all its Distresses. Doth Darkness, like the shadow of Death, overspread the Earth, and all the Lights of Earthly Comforts disappear, then Faith supports the Heart, by *looking to the Lord*, Mic. 7. 7. and this look of Faith exceedingly revives the Heart, *Psal.* 34. 5. and enlightens the Soul. Doth God pluck away all Earthly Props from under your Feet, and leave you nothing visible to rest upon, in that Exigence Faith puts forth a suitable act, *viz. Resting or staying upon God*, Esa. 26. 3. and by this the Soul comes to be quieted and established, *Psal.* 131. v. Do Temptations strive to put off the Soul from Christ, and discourage it from leaning upon the Promise? Then it puts forth *an act of Resolution*, Job 13. 15. and so breaks its way through that discouragement. Or

hath the Soul been long seeking God for deliverance out of trouble, and still there is silence in Heaven, no answer comes; but instead of an Answer, comes a Temptation, to throw up the Duty, and seek to deliver it self? Then Faith puts forth another act upon Christ, suitable to this distress, *viz. An act of waiting*, Isa. 49. 23. which *waiting* is opposed to that *sinful haste* which the Soul is tempted to, Isa. 28. 16. Or doth God at any time call the Soul forth to some difficult service, against which the Flesh and Carnal Reason dispute and plead? now Faith helps the Soul, by putting forth *an act of obedience*, and that whilst Carnal Reason stands by dis-satisfied, *Gal.* 1. 16. And hence it is, that Obedience carryes the name of Faith upon it, to shew its descent, *Rom.* 16. 26. Faith encourages the Soul to obey, not onely by urging Gods *Command*, but by giving it Gods *Warrant* for its Indempnity, *Heb.* 11. 24, 25, 26. Or doth a poor Believer find himself over-match'd by Troubles and Temptations, and his own inherent strength begin to fail under the burden? then Faith leads him to an Omnipotent God, and so secures him from fainting under his Trouble, *Psal.* 61. 2. in the Lord is everlasting strength. *El Shaddai*, is a name of encouragement to a feeble Soul, *Isa.* 40. 29, 30, 31. And thus you see the first particular made good, *viz.* What a strengthning influence it hath into a weak Soul.

Secondly, In the next place, let us see how it *lightens* the Christians Burden, as well as *strengthens* his back to bear.

And certainly, this Grace of Faith doth strangely alter the very Nature of Sufferings, taking away both the *heavinesse* and *horrour* of them; and this it doth divers ways:

1. By committing the businesse to Christ, and leaving

ing the matter with him; and so quitting the Soul of all those anxieties and perturbations, which are the very burden and weight of Affliction, *Psal.* 37. 5. For certainly, that which sinks us in dayes of Trouble, is rather from within, from our unruly, seditious and clamorous Thoughts, then from the Troubles themselves with which we conflict: But by committing the matter to God, the Soul is quickly brought to rest.

2. By discovering much present good in our Troubles; the more good Faith discovers in a Trouble, the more supportable and easie it makes it to the Soul. Now Faith brings in a comfortable Report; that they are not *onely evils*, as the Troubles of the wicked are, *Ezek.* 7. 5. but have an allay and mixture of much good, *Heb.* 12. 10. *Isa.* 27. 9.

3. By fore-seeing the end and final removal of them, and that near at hand, 2 *Cor.* 4. 17. That which daunts and amazes men in times of trouble, is, that they can see no end of them. Hence the heart faints, and hands hang down through discouragement: But now Faith brings the joyful Tidings of the end of Troubles, and saith to the Soul, *Why art thou cast down O my Soul? and why so disquieted and discouraged within me? as if thy Travails were like the Sufferings of the Damned, endless and everlasting, whereas they are but for a moment. Yet a little, a very little while, and he that shall come will come, and will not tarry*, Heb. 10. 37. Yet a little while, and then the days of thy mourning shall be over.

4. By comparing our sufferings with the sufferings of others, which exceedingly diminisheth and shrinks them up: Sometimes the Believer compares his sufferings with *Christs*, and then he is ashamed that ever he should complain and droop under them. Oh! saith he, What is this to that which

the

the Lord Jeſus ſuffered for me? he ſuffered in all his *Members*, Head, Hands, Side, Feet, from all *hands*, Friends and Enemies, in all his *Offices*: Yea, in his Soul as well as Body: And indeed the ſufferings of his Soul, were the very ſoul of his ſufferings: ſometimes he compares them with the ſufferings of others, of the Saints in former Ages: When he reads in Faith, the Hiſtory of their Perſecutions, he is ſhamed out of his Complaints, and Faith. *Am I better then my Fathers?* Sometimes he compares them with the ſufferings of the Damned: *Oh what is this to the everlaſting Burnings! What is a Priſon to Hell? How light and eaſie is it to ſuffer for Chriſt, in compariſon of thoſe ſufferings which are from Chriſt?* And thus the Soul is quieted, and the terrour of ſufferings abated.

5. Faith intitles Chriſt to the Believers ſufferings, and puts them upon his ſcore; and ſo it exceedingly transforms and alters them: Ah! it's no ſmall relief, when a man can hold up the Bible, as that *Martyr* did at the ſtake, and ſay, *Here is that which hath brought me hither*: Or, as the *Pſalmiſt*, *For thy ſake we are killed all the day long*: Or, as the *Apoſtle*, Col. 1. 24. *I fill up that which is behind of the ſufferings of Chriſt in my fleſh.*

6. Laſtly, Faith engages the preſence of God, to be and abide with the Soul, in all its ſolitudes and ſufferings: It layes hold upon the Promiſes made to that purpoſe, *Pſal.* 23. 2. *Iſa.* 43. 2. *Heb.* 13. 5. *John* 14. 18. and whileſt a poor Soul enjoys this, the very ſenſe of Troubles is ſwallowed up.

And thus I have given ſome brief hints, how Faith relieves and ſtrengthens the Soul in a ſuffering hour: The next thing is to direct you, how to improve this excellent Grace, that it may do you ſuch ſervice as this in a time of need: And, in order there-

thereunto, I shall give you these seven Directi-
ons.

1. Attend diligently upon the Ministration of the Gospel, which is not onely the procreant, but also the conserving cause of Faith, *1 Pet.* 2. 2. the *Doctrine of Faith*, is the Food and Nutriment of the *Grace of Faith*: There are its Rules, its Encouragements, its Cordials: Thence Faith takes and treasures up its *Michtams*, to which it hath recourse in times of need: Every *Attribute*, *Command*, or *Promise*, that shines forth there, is a Dish for Faith to feed on, all together are a Royal Feast, *Psal.* 63. 5. 5. Some say the Land of *Judea* is called *the Land of the Living*, in *Psal.* 27. 13. in respect of the Ordinances of God which that people enjoyed: Certain it is, they are the great Instruments of quickning Souls at first, and preserving that life it so begat in them: But then be sure they have Christs stamp upon them, and that they be ministred by his own Officers, and in his own way: And so you may reasonably expect more Fruits and Influences from them, than from all private gifts and helps in the World: *For the Lord loveth the Gates of* Zion, *more then all the dwellings of* Jacob, *Psal.* 87. 2. and all private helps may say, in comparison of Christs publique Ordinances, as *Gideon* said to the men of *Ephraim*, Judg. 8. 2. *What have we done in comparison of you?*

2. Improve well your *Sacrament-seasons*, those *Harvest-days* of *Faith*: This *Ordinance* hath a direct and peculiar *tendency* to the improvement and strengthning of Faith: It is a Pledge superadded to the Promise for Faiths sake: Heavenly and sublime Mysteries do therein stoop down to your Senses, that you may have the clearer apprehensions of them; and the clearer the apprehensions are, the

stronger

stronger the assent of Faith must needs be: By this Seal also the Promise comes to be more ratified to us; and the firmer the Promise appears to the Soul, the more bold and adventurous Faith is in casting it self upon it: Oh! how many poor doubting trembling Souls have in such a Season, gathered the full ripe Fruits of Assurance, from the Top-boughs of that Ordinance!

3. Frequent actings of Faith, are rare and special means of improving it: *To him that hath* (*i. e.*) that improves and uses what he hath, *shall be given*, *Mat.* 25. 29. This was the way by which *Paul* thrived in Faith, and every other Grace so exceedingly, that he out-grew them that were in Christ before him, 1 *Cor.* 15. 10. It's true, that its beginning in the Soul, is not after the manner of other Habits, either *Moral* or *Natural*: This is not of *Natural acquisition*, but by *Divine Infusion*; but yet its improvement is in the same manner. Oh then! if ever you would have a flourishing Faith, rouze it up out of the dull Habit, and live in the daily exercise of it.

4. Go to Jesus Christ, who is *the Author and Finisher of Faith*, and cry to him, as *Mark* 9. 24. *Lord increase my Faith*: Yea, beg the assistance of others Prayers in this behalf, as the Apostle did, 1 *Thes.* 3. 10. 2 *Thes.* 1. 11. Faith animates Prayer, and Prayer increases Faith.

5. Improve times of affliction for the increase of Faith: For certainly, sanctified afflictions do notably exercise and increase this Grace, 1 *Pet.* 1. 7. In times of Prosperity, we see not what stock of Faith we have: We live so much upon things seen, that we cannot many times tell whether we have Faith or no: But when difficult days come, then we must let out our whole subsistence and livelyhood by

by Faith, *Hab.*2.4. Yea, then we have many Proofs and Experiments of Gods fidelity in the Promises, which is a choice help to Faith, 2 *Cor.*1.10.

6. Keep Catalogues of all your remarkable Experiences; treasure them up as food for your Faith in time to come: Oh! it is a singular encouragement and heartning to Faith, when it can turn over the Records of Gods dealing with you in years past, and say as *Joshuah*, *Not one thing hath failed*, Josuah 23.14. When it can say so of Promises, that have already had their accomplishments, then they will be apt to say concerning those yet to be accomplished, as *Elizabeth* said to *Mary*, *Luke* 1.45. *Blessed is the Soul that believeth, for there shall be a performance of those things which are told it by the Lord.*

These Experiments are the Food of Faith. *Psal.* 74.14. *Thou brakest the Heads of* Leviathan *in pieces, and gavest him to be meat to thy People inhabiting the Wilderness*, (*i. e.*) That famous Experience of the Power and Love of God in their Red-Sea Deliverance, where he destroyed that Sea-Monster *Pharaoh*, and his Hoast, was meat to the Faith of Gods *Israel* in the Wilderness afterwards. We often find Christ charging the Peoples unbelief on a bad Memory, *Mat.* 16.8,9. And hence it was, that the Lord commanded the *Israelites* to keep *Journals* of every Days *Occurrences*, *Numb.* 13.1,2. It's a thousand pities, such choice helps should be lost. Oh! if you could but remember, how the Lord hath appeared for you in former Exigencies, and how often he hath shamed you for your unbelief, it would exceedingly animate your Faith, both in present and future Distresses, *Mic.*6.5.

7. Lastly, Beware of sense, which is the supplanter of Faith. O if you live upon things earthly, you put Faith out of its Office: things earthly have an enmity

enmity to Faith. *This is the victory by which we overcome the world, even our Faith,* 1 John 5.4. Overcoming notes a conflict, and conflicts infer oppositions. Oh you that live so much by sight and sense on things visible, what will you do when in *David's* or *Paul's* case, *Psal.*142.4. 2 *Tim.*4.16. when all outward encouragements and stayes shall utterly fail. What had *Abraham* done, if he had not been able to believe against hope, (*i. e.*) such an hope as is founded in sense and reason.

Reader, I advise and charge thee in the Name of the Lord; and as thou hopest to live when visible comforts die, that thou be diligent in the improvement and preparation of this excellent Grace of Faith: if it fail, thou failest with it; and as thy Faith is, so art thou. Consult all this Cloud of Witnesses, and see if thou canst find a man among them, that did not atchieve this Victory by his Faith. Had they not all been run down by the furious assaults of temptation, and instead of a *Cloud of Witnesses,* been so many *Pillars of Salt,* and Monuments of reproach and shame to Religion, if their Faith had failed in its trial.

CHAP. VII.

Wherein the necessity and usefulness of Christian fortitude, in order to sufferings, is evinced; with a brief account of its nature, and the means of attaining of it.

THe next Grace which concurs to the compleating of our actual readiness for sufferings, is *Christian Fortitude,* or holy courage; which must say in thy heart in a time of danger, as *Elijah* once did,

did, *As the Lord lives I will shew my self.* This also is a choice part of your preparation work. In this Grace our *Apostle* was eminent. When he was told, *Bonds and Afflictions waited for him*; he could say, That *none of those things moved him*, Acts 20.24. yea, when he was to appear before the Lion *Nero*, and not a man would own or stand by him, yet he stands his ground, resolving rather to die on the place, then dishonourably to recede from his principles and profession, 2 *Tim.*4.16,17. He set the world, with all its threats and terrours, lower then it set him. Oh how conspicuous was this Grace in all those *Heroes* that have past on before us! And if ever you hope to stand in the evil day, and be fetched off the Field with honour, you must rouze up and awaken your courage for God: And the necessity thereof will appear upon these four considerations:

1. Because the success and prevalence of Satans temptations in the hour of persecution depends upon the fainting and overthrow of this Grace. Wherefore doth he raise persecutions in the world, but because such terrible things are fitted to work upon the passion of carnal fear, which rises with those dangers, and makes the soul as a tumultuous Sea. This is it he aims at, *Neh.*6.13. This is a multiplying passion, that represents dangers more and greater then they are, and so drives the soul into the very net and snare laid by the Devil to take it. *Prov.*29,25. *The fear of man brings a snare*; which was sadly exemplified in *Abraham*, *Gen.*12.13. and divers others of the Saints. If he can but subdue this Grace, he will quickly bring you to capitulate for life and liberty upon the basest and most dishonourable terms; therefore the preparation of this Grace is so exceedingly necessary.

2. Be-

2. Becauſe this is the Grace that honours Jeſus Chriſt abundantly, when you are brought upon the ſtage for him.

There is a great ſolemnity at the ſuffering and trial of a Saint: Heaven, Earth, and Hell are Spectators, obſerving the iſſue, and how the Saints will acquit themſelves in that hour. *We are made a ſpectacle*, ſaith the Apoſtle. The word is Θέατρον ἐγενήθημεν, we are ſet as upon a Theatre in publick view. 1 *Cor.*4.9. God, Angels, and Saints wait to ſee the glorious triumphs of their Faith and Courage, reflecting honour upon the Name and Cauſe of Chriſt. Devils and wicked men gape for an advantage by their cowardiſe. Certainly very much lies now upon the Chriſtians hands. Should he faint and give ground, how will it furniſh the triumphs of Hell, and make Chriſts enemies vaunt over him, as if his love ran ſo low in the hearts of his people, that they durſt not adventure any thing for him: or as if notwithſtanding their brave words and glorious profeſſion, they durſt not truſt their own principles when it comes to the trial! But if now they play the men, and diſcover an holy gallantry of Spirit and reſolution for Chriſt, how will it daunt the enemies, and make them ſay as *Marcus* Biſhop of *Aretheuſa* made out of *Julian*'s Nobles, preſent at his torments, to ſay concerning him, *We are aſhamed, O Emperour; the Chriſtians laugh at your cruelty!* And how will God himſelf rejoyce and glory over them, as he once did over *Job* when he fetch'd him with honour off that firſt Field! *Job* 2.3. *Still he holdeth faſt his integrity.*

3. Your own peace is wrapt up in it, as well as Gods glory. Is it nothing think you, to be freed from thoſe *Vultures* and *Harpyes*, that feed upon the hearts of men at ſuch times? Surely God reckons that

that he promiseth a very great mercy to his people, when he promiseth it, *Prov.* 1. *ult. Psal.* 112. 7. When *Borromæus* was told of some that lay in wait to take away his life, it troubled him not; but he said, *An Deus est in mundo pro nihilo?* What, is God in the world for nought? And like to this was the answer of *Silentiarius* in a like case; *Si Deus mei curam non habet, quid vivo?* If God take not care for me, how do I live? Oh this is it that brings you to an holy quietude of Spirit in times of confusion and distraction, which is a choice mercy.

4. Your magnanimity is of special use to other Saints, who are following you in the same path of sufferings. If you faint, it's like the fainting of a Standard-bearer in an Army: You bring up thereby an evil report upon the Cross of Christ, as the *first Spies* did upon the Land of *Canaan*. And a like influence with that it is like to have on your Brethren; so that there is a necessity of improving this Grace also, before you can say with *Paul* you are ready.

2. But what is this Christian fortitude, and wherein doth it it consist?

I answer briefly. It is an holy boldness in the performance of difficult duties, flowing from Faith in the call of God to it, and his promise to us in the discharge of it.

And so you have the nature of it in these four particulars:

1. It is an holy boldness, not a natural or sinful boldness, arising either from the natural constitution, or evil disposition of the mind.

2. It is expreſt about duties for truth, not error, *Jerem.* 9. 3. for the Interest of Christ, not of the flesh.

3. The season in which it appears is, When du-

ties are surrounded and beset with difficulties and dangers, *Dan.*3.16. *Dan.*6.10.

4. The Fountain whence it flowes is Faith, and that as it respects the command and call of God to duty, *Acts* 16.10. and his promise to us in the discharge thereof, *Josh.*1.5,6.

And this Grace stands opposed both to the fear of man in the Cause of God, *Heb.*11.27. and to Apostacy from the Truth for fear of suffering. Thus briefly of the nature of it.

3. In the last place I shall lay down some Rules for the promoting and improvement of it, and so finish this Chapter.

Now there are ten Rules heedfully to be observed for the breeding of holy courage in the breast of a Saint in evil times.

1 *Rule.* 1. And the first Rule is this: Get a weaned heart from all earthly enjoyments. If the heart be inordinately fixed upon any one thing that you possess in the world, that inordinate estimation and affection of it will strangely effeminate, soften, and cowardize your Spirit when your trial comes, 2 *Tim.*2.4. You meet not with a man of courage for God, but had his heart dead to earthly things; so it was with *Paul*, *Phil.*3.8. Since the Apostles dayes we scarce meet with a greater example of holy magnanimity then *Luther*; and if you read his story, you will find few men ever set a lower rate on the world then he. All the *Turkish Empire* in his eye was but a Crumb cast to the Dogs. *Germana est haec bestia pecuniam non curat*, Money could not tempt him.

2 *Rule.* 2. Suffer not guilt to lie upon your Consciences: It is a fountain of fears, and you can never attain boldness for God, till it be removed, *Rom.*5.1,2,3.

The

The Spirit of a sound mind is opposed to the Spirit of fear, 2 *Tim.*1.7. Now that sound mind is a mind or spirit that is not wounded, and made sick and infirm by guilt. Oh what black Fogs and Mists arise out of Guilt, which becloud our Evidences, and fill us with fears and discouragements! *Gen.*42. 21.22.

Clear your Call to difficult services; be well satisfied that you are in that way and posture God expects to find you in. O what courage this will give! *Josh.*1.9. Then a man may promise himself Gods presence and protection, 2 *Chron.*15.2. But whilst a man is dubious here, and cannot tell whether it be his duty or not that he is engaging in; how can he have courage to hazard any thing for it? For thinks he, I may suffer much from men, and yet have no thanks of God for it, 1 *Pet.*2.19. And further till a man be clear in this, he cannot commit his Cause to God. And it is a sad thing to be cut off from so choice a relief as that is, 1 *Pet.*4.19. 3 *Rule.*

Get right notions and apprehensions of your enemies. We are apt to *magnifie* the Creature, as if he could do more then he *can*, and thereby *disable* our selves from doing what we *should*. Possess your souls with the belief of these five things concerning them. (1) That they are poor weak enemies, *Isa.*40.15,17,22. but as a swarm of Gnats in the aire. See how God describes them, *Isa.*51. 13.14. (2) That little power they have is limited by your God, who hath the bounding and ordering of it, *John* 19.11. *Psal.*76.10. (3) They carry guilt upon them, which makes them more timerous then you, *Isa.*8.12. Their fear is a strange fear. (4) They onely use carnal weapons against you which cannot touch your souls. If they were praying enemies that could engage God against you, 4 *Rule.*

they would be formidable Enemies indeed; but this they cannot do. The largeſt Commiſſion that any of them ever had from God, extended but to the bodies and bodily concernments of the Saints, *Luke* 12.4,5. They cannot thunder with an arm like God, nor blot your name out of the Book of Life, nor take away your part out of the New *Jeruſalem*; therefore fear not man. (5) Your Enemies are Gods Enemies; and God hath eſpouſed your Cauſe and Quarrel. The more cruel they are, the kinder he will be to you, *John* 9.34,35.

5 *Rule.* Labour to engage the preſence of God with you in all places and conditions. Whilſt you enjoy this, your ſpirits will be invincible and undaunted, *Joſh.* 1.9. *Pſal.* 118.6. A weak Creature aſſiſted and encouraged by the preſence of a great God, will be able to do and ſuffer great things. Poor Fleſh in the hand of an Almighty Spirit acts above it ſelf. A little Dog, if his Maſter be by and animates him, will ſeize upon a greater Beaſt then himſelf, though he would run from him were his Maſter abſent. Our courage ebbs and flowes, as the manifeſtations of the Divine Preſence do. Oh get thy ſelf once within the Line of that Promiſe,, *Iſa.* 43.1,2. and thou art invincible.

6. *Rule.* Get an high eſtimation of Jeſus Chriſt, and all his concernments. They that *value* him *higheſt*, will *adventure* for him *fartheſt*. Magnanimous *Luther* how ineſtimable a value did he ſet upon the Truths of Chriſt! *Ruat Cœlum*, &c. *Let Heaven ruſh, rather then a crumb of Truth ſhould periſh.* Thou wilt never be a man of zeal and courage for Chriſts intereſt, untill that intereſt of Chriſt have ſwallowed up all thine own Intereſts. No ſooner is the Soul acquainted with, and intereſted in Chriſt, but he heartily wiſhes well to all his affairs and concernments,

Pſal.

*Psal.*45.3,4. This is that which puts mettle and resolution for Christ into the soul.

Beware you be not cheated with Maximes of carnal policy, mistaken for Christian prudence. Many are so: And they prove destructive to all true zeal and courage for Christ. Never was Religion professed with greater plainness and simplicity, then by the Primitive Christians: And never was there an higher Spring-tide of courage and zeal for God, , then in those dayes. We are apt to call it prodigality, and are grown wiser to husband our lives and comforts, better then they did. But indeed our Prudentials have even swallowed up our Religion. It's true, there is such a thing as Christian prudence; but this doth not teach men to shun all costly and difficult duties, and prostitute Conscience to save the Skin. *But a man of understanding walketh uprightly*, Prov.15.21. 7 *Rule.*

Look upon the in-side of Troubles for Christ, as well as upon the outside of them. If you view them by an eye of sense, there appeareth nothing but matter of discouragement. To look on the out-side of a Prison, Banishment, or Death, is affrighting and horrible: But then if you look into the inside of these things by Faith, and see what God hath made them to his people, how joyfull and comfortable they have been in these conditions; what honey they have found in the carkass of a Lion, what songs in the Stocks and Dungeons, what glorying in tribulation, and an hundred fold reward even in their sufferings: O then that which looked like a Serpent at a distance, will appear but as a Rod in hand. How many have found themselves quite mistaken in their apprehensions of sufferings! and been more loth to come out of a Prison, then they were to go in. If you did but see your supports, 8 *Rule.*

and comforts that Souls ordinarily meet with in their troubles for Christ, you would not look on them as such formidable things.

9 *Rule.* View the issue and reward of sufferings by an eye of Faith: this also will strongly abate the horrour and dread of them, *Heb.* 10.34. Upon this account it is the Saints have so slighted and contemned them, *Rom.*8.18. 2 *Cor.*4.16,17.But then see that you act your Faith, (1) Upon the certainty of it: Look at it as a most reall and substantial thing, *Heb.*11.1.(2)View it as a great and *glorious reward*. And (3) as near at hand: And then say to thy soul, Come on, my soul, come on; Seest thou the joy set before thee! the Crowns of glory ready to be set on thy head by the hand of a righteous God. Oh what compare is there betwixt those Sufferings and that Glory!

10 *Rule.* Propound to your selves the best patterns and examples. Keep your eye upon the Cloud of Witnesses; these are of special use to beget holy courage, *Heb.*12.1. *Jam.*5.10. Who would be afraid to enter the Lists,and grapple with that Enemy that he hath seen so often foiled, and that by poor weak Christians? To this end I cannot but judge these choice Collections in thy hands singularly usefull. Oh converse frequently with these Worthies; who being dead, yet speak to thee, and have beaten the path before thee.

CHAP. VIII.

Discovering the necessity of an Heart mortified to all Earthly and Temporal Enjoyments, in order to the right managing of a suffering condition: with several Directions for the attaining thereof.

THE next thing wherein your actual readiness for Bonds or Death consisteth, is, in the *mortification of your Affections to all Earthly Interests and Enjoyments, even the best and sweetest of them:* Till this be done, in some measure, you are not fit to be used in any such service for the Lord, 2 *Tim.* 2. 21. The living World, is the very Life of Temptations: The travailing pains of Death, are stronger and sharper upon none, than those that are full of Sense and Self. As you see in Nature, what Conflicts and Agonies strong and lively persons suffer when they die: When others, in whom Nature is decay'd and spent before-hand, die away without half that pain, even as a Bird in the shell. Corruption in the Saints, is like the Sap in green Wood, which resisteth the fire, and will not burn well, till it be dryed up. Prepared *Paul* had an Heart mortified in a very high degree, to all the Honour and Riches of the World, accounting them all but Trifles, *Gal.* 6. 14. 1 *Cor.* 4. 3, 4.

The need of this will be evinced by these five Considerations.

1. Unless the Heart be mortified to all Earthly enjoyments, they will appear great and glorious things in your eye and estimation: and if so, judge what a Task you will have, to deny and leave them

all in a suffering hour. It is Corruption *within*, that puts the Luster and Glory upon things *without*: It's the Carnal Eye onely that gazes admiringly after them, 2 *Cor.* 5. 16. And hence the *Lust* is put, to express the *Affection*, 1 *John* 2. 16. because all that inordinate affection we have to them, arises from our high estimation of them, and that estimation from our Lusts, that represent them as great and glorious: Therefore certainly, it will be difficult (if not impossible) to deny them, till they have lost their glory in your Eye; and that they will never do, till those Lusts within you, that put that Beauty and Necessity upon them, be first crucified. As for instance, What a Glory and Necessity doth the Pride of Men put upon the Honour and Credit of the World, so that they will rather choose to die, than survive it! but to a mortified Soul it's a *small matter*, 1 *Cor.* 4. 3. So for Riches, how much are they adored, till our Lusts be mortified, and then they are esteemed but *Dung and Dross*, *Phil.* 3. 8. 'Tis our Corruption that paints and gilds over these things: When these are crucified, those will be lightly esteemed.

2. Mortification of Corruptions, is that which recovers an healthful state of Soul: Sin is to the Soul, what a Disease is to the Body; and Mortification is to sin, what Physick is to a Disease. Hence those that are but little mortified, are in a comparative sense called *Carnal*, 1 *Cor.* 3. 3. and *Babes*, *vers.* 2. in respect of weakness. Now, suffering Work being some of the Christians hardest Labour and Exercise, he cannot be fitted for it, until his Soul be in an healthful state: A sickly man cannot carry heavy Burdens, or endure hard Labours and Exercises: The sick Souldier is left behind in his Quarters,

ters, or put into the Hospital, whilest his Fellows are dividing the spoils, and obtaining glorious Victories in the Field. To this sense some expound *Rom.* 8. 13. *If ye live after the Flesh, ye shall die; but if ye, through the Spirit, mortifie the Deeds of the Body, ye shall live.* Where, as *Death* is put to note a languishing state of Soul, whilest Mortification is neglected: So *Life* is put to express an healthful and comfortable state; *vivere pro valere*; so that upon this account also the necessity of it appears.

3. Your *Corruptions* must be mortified, else they will be raging and violent in the time of Temptation, and like a Torrent, sweep away all your Convictions and Resolutions. It's sin unmortified within, that makes the Heart like Gun-powder; so that when the Sparkles of Temptation fly about it, (and they fall thick in a suffering hour) they do but touch and take. Hence, the *Corruptions* of the *World* are said to be *through Lust*, 2 *Pet.* 1. 4. With these internal unmortified Lusts, the *Tempter* holds correspondence: and these be the *Traytors* that deliver up our Souls into his hands.

4. Unless you be diligent and successful in this Work, though you should suffer, yet not like Christians, you will but disgrace Religion, and the Cause for which you suffer: For it's not simple suffering, but suffering *as a Christian*, that reflects Credit on Religion, and finds acceptation with God. If you be envious, fretful, discontented, and revengeful, under your sufferings, what Honour will this bring to Christ? Is not this altogether unlike the Example of your Lord? *Isa.* 53. 7. and the behaviour of suffering Saints? 1 *Cor.* 4. 13. Yet thus it will be, if your Pride, Passion, and Revenge, be not first subdued: For what are the breakings forth of such distempers of Spirit, but as the flushes of Heat

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in the Face from an ill-affected Liver? Moſt certain it is, that all theſe Evils are in your Natures; and as certain it is, they will riſe like Mud and filth from the bottome of a Lake, when ſome eminent Trial ſhall rake you to the bottome; *Natura vexata prodit ſeipſam.*

5. Laſtly, Mortification muſt be ſtudied and ply'd with diligence; elſe you will find many Longings and Hankerings after Earthly Enjoyments and Comforts, which will prove a ſnare to you: What is ſin, but the *corrupt* and *vitiated appetite* of the *Creature*, to things that are Earthly and ſenſual, reliſhing more ſweetneſs and delight in them, than in the bleſſed God? And what is Sanctification, but the rectifying of theſe *inordinate affections*, and placing them in their proper Object? A regenerate and mortified Chriſtian taſts not half that ſweetneſs in forbidden fruits that another doth: Set but Money before *Judas*, and ſee how eagerly he catches at it. ---- *What will ye give me, and I will betray him.* Set but Life, Liberty, or any ſuch Bait before an unmortified Heart, and how impotent is he to withſtand them, as offered in a Temptation. Oh theſe unmortified Luſts! how do they make men hanker, long, and their Lips water (as we uſe to ſay) after theſe things? This makes them break Priſon, decline ſufferings, though upon the baſeſt tearms: Whereas a mortified Chriſtian can ſee all theſe things ſet before him, yea offered to him, and refuſe them, *Heb.* 10.35. It is with them much as it was with old *Barzillai*, 2 *Sam.* 19.35. when Nature is decayed, they find but little pleaſure in natural actions, *Eccleſ.* 12.1. And look as the Body of ſin decays and languiſhes, ſo do theſe Longings alſo: It weans the Soul from them all, and enables it to live very comfortably without them, *Pſal.* 131.

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1. *Phil.* 4. 12. There needs no more to be said, to evince the necessity of Mortification, and discover what influence it hath into a Christians readiness for sufferings.

It remains therefore, that I open to you some of the principal *Corruptions*, about which it mostly concerns you, to bestow pains e're sufferings come. Now look as there are four principal Enjoyments, in which you are like to be tryed, *viz. Estate, Name, Liberty, Life*; so the Christians Work in suffering times, lies in mortifying these four special *Corruptions, viz.* First, The Love of the World. Secondly, Ambition. Thirdly, Inordinate affectation of freedome and pleasure. Fourthly, Excessive love of life.

1. For the love of this World, away with it, crucifie it, crucifie it: Down with this Idol, and let it be dethroned in all that intend to abide with Christ in the hour of Temptation: How else will you take the spoiling of your goods? How will you be able to part with all for Christ, as these blessed Souls did? It grieves my heart to see how many Professors of Religion are carryed captive at the Chariot Wheels of a bewitching World. Oh! good had it been for many Professors, if they had never tasted so much of the sweetness of it. *Sirs*, I beg you, for the Lords sake, down with it in your *Estimations*, down with it in your *Affections*, else Temptations will down with you e're long. I shall offer five or six Helps for the crucifying of it.

First, Consider your Espousals to Christ, and how you have chosen and professed him for your Lord and Husband: Therefore, your doting upon the World, is no less than Adultery against Christ, *James* 4. 4. If Christ be your Husband, he must be

a *Covering to your Eyes*; an unchaſte Glance upon the World wounds him.

Secondly, The more you prize it, the more you will be tormented by it: Did you prize and love it leſs, it would diſquiet and vex you leſs: It's our doating on it, that makes it draw blood at parting.

Thirdly, Get true *Scripture-notions* of the World, and rectifie your Judgments and Affections by them: If you will have the *true Picture* and *Repreſentation* of it drawn by the Hand of God himſelf, ſee 1 *John* 2.16. It's nothing elſe but *Luſt* that puts that *Luſter* upon it: It hath but a *Phantaſtick Glory*, and that alſo paſſeth away: What is become of them that ruffled it out in the World but one hundred years ago? What could the World do for them? Are they not all gone down to the ſides of the Pit? *But he that doth the will of God abideth for ever.*

Fourthly, Study and contemplate Chriſt, and the things above more: This would vail all its Glory, and kill it at the Root, *Phil.*3.18,19. Juſt as a man that hath been gazing upon the Sun, when he takes off his Eye from that bright and glorious *Creature*, and looks to the *Earth*, there is a Vail of Darkneſs overſpreading the Face of it, that he can ſee nothing. I wonder how ſuch as pretend to live above, and enjoy communion with God, can ever reliſh ſuch ſweetneſs in the World, or have their Hearts enticed and captivated by it?

Fifthly, Remember always, that by your love and delight in worldly things, you furniſh the Devil with the chiefeſt Bait he hath to catch, and deſtroy your Souls. Alas! were your Hearts but dead to theſe things, he would want an Handle to catch hold on. What hath he more to offer you, and tempt

empt you off from Christ with, but a little Money? or some such poor Temporal Rewards: And how little would that Soul be moved by such a Temptation, that looks on it all but as Dirt.

Sixthly, Lastly take notice of the approaches of *Eternity*; Remember you are almost at the end of *Time*: and when you come to lanch out into that endless Ocean, how will these things look then? It seems glorious, whilest you are in the chace and pursuit of it; but, upon a Death-bed, you will overtake and come up with it, and then you'l see what a deceitful and vain thing it is: Stand by the Beds of dying men, and hear how they speak of it. Oh the difference betwixt our apprehensions then, and now! Thus labour to wean off your Affections, and crucifie them to the World.

2. Mortifie your *Ambition*, and vain *Affectation* of the Repute and Credit of the World: Oh stand not on so vain a thing as this! judge it but a small thing to be judged of man, to have your Names cast out as *evil*: Let not *Scoffs* and *Reproaches* be such terrible things to you. It is, without doubt, a great Trial; else the Holy Ghost had not added a peculiar *Epithete* to it, which is not given to any other of the sufferings of the Saints: not cruel Tortures, nor cruel Stonings, Burnings, slayings with the Sword; but *cruel mockings*, Heb. 11.36.

Yet learn to be dead and unaffected with these things; set the reproaching World as light, and as low as it sets you: *Despise the shame*, as your Master *Christ* did, *Heb.* 12.2. and to promote *Mortification* in this, take these Helps:

1. Consider this is no new or strange thing that hath hapned to you: The holiest of men have past through the like, if not worse Tryals, *Heb.* 10. 33. *Psal.* 44. 14. Reproaches have been the

the Lot of the beſt men. They called *Athanaſius*; *Sathanaſius* ; *Cyprianus*, *Coprianus*, a gatherer of Dung ; Bleſſed *Paul* a *peſtilent fellow* : Doctor *Story* threw a Faggot at ſweet Mr. *Denlyes* Face, as he was ſinging a Pſalm in the midſt of the flames, ſaying, *I have ſpoiled a good old Song*.

2. It may be Religion hath been reproached and ſcoffed at for your ſakes ; and if ſo, think it not much to be reproached for Religions ſake.

3. It's much better to be reproached by men for diſcharging Duty, than by your own Conſciences for the neglect of it : If all be quiet within, never be moved at the noiſe and clamour without : If you have a good Roof over your Head, be not troubled though the Winds and ſtorms bluſter abroad, 1 *Pet.* 4. 14. Take heed what you do, and then be heedleſs what the World ſayes.

4. Alwayes remember, that you neither ſtand or fall at the Worlds Judgment, and therefore have the leſs reaſon to be troubled at it, 1 *Cor.* 4. 3. If your condition were to be caſt to Eternity by it, it were ſomewhat.

5. There is a worth and excellency in the Reproaches of Chriſt, as bad as they ſeem ; and ſuch an excellency, as is not to be matched by any Earthly Enjoyment, *Heb.* 11. 26. The Reproaches of Chriſt are of more worth, than the Treaſures of *Egypt*, though *Egypt* then was the *Magazeen* of the World for Treaſures. The Apoſtles counted them their honours, *Acts* 5. 41. When *Ludovicus Marſacus*, a Knight of *France*, ſaw thoſe that were to ſuffer with him in their Chains, and that they put none upon him, becauſe of the Nobility of his Birth, he ſaid to the *Executioner*, *Cur me non quoq; torque donas, & illuſtris illius ordinis militem non creas?*

V Why

Why do you not honour me with a Chain too, and create me a Knight of that Noble Order?

6. Lastly, should Scoffs and Reproaches scar you from Christ and Duty; then, though you should escape the Reproaches of men, yet shall you fall under the everlasting Contempt of God, Angels, and good Men. Therefore, *Fear ye not the Reproaches of men that shall die, nor be afraid of their Revilings, for the Moth shall eat them up like a Garment, and the Worm shall eat them like Wooll; but my Righteousness shall be for ever, and my Salvation from Generation to Generation,* Isa. 51. 7, 8.

3. Mortifie your *inordinate affectation* of liberty, pleasure, and delicate living: O let not a Prison seem so formidable to you. It's true, as Christ told *Peter*, Joh. 21. 18. *When thou wast young, thou girdedst thy self, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, another shall gird thee, and carry thee whither thou wouldst not.* You have now your liberty to go whither you will, and it's a precious mercy if well improved: The Birds of the Air (as one saith) had rather be in the Woods at liberty, though lean and hungry, than in a Golden Cage with the richest Fare. But yet if God will call you to deny this also for Christ, see that you be ready to be bound as *Paul* was, and receive the Chain and Bonds of Christ with thanksgiving: To which end, consider,

1. That the affliction, in such cases of Restraint, is more from within, than from without you: There's no place but may be delectable to you, if your heart be heavenly, and the presence of God be engaged with you. What a sweet Night had *Jacob* at *Bethel*? *Paul* and *Silas* in the Stocks? See that precious *Letter* of *Pomponius Algerius*.

Tran-

Transtulit in cælum Christi præsentia claustrum;
Quid faciet cælo? quæ cælum jam creat antro.

It's your own Unbelief and Impatiency, that gives you more trouble than the Condition.

2. No *Keeper* can keep the *Comforter* from you, if you be the *Lords Prisoners*, Act. 16. If they could bar out the *Spirit* from you, it would be a dismal place indeed: But ordinarily, there the *Saints* have their cleareſt *Visions* of *God*, and sweeteſt *presence* of the *Spirit*: You are the Lords *Free-men*, whileſt Mens *Prisoners*: All the World cannot deveſt you of the *state of liberty* Christ hath purchaſed for you, *John* 8. 36.

3. Though a *Prison* look ſad and diſmal, yet it is not *Hell*: Oh bleſſe God for that; that's a ſad *Prison* indeed! *Beloved*, Men have their *Prisons*, and God hath his: Gods *Prison* is a *terrible Prison* indeed; Thouſands are now there in Chains, 1 *Pet.* 3. 19. and there you deſerved to have been ſent long ago: If God exchange an *Hell* for a *Prison*, have you any cauſe to complain?

4. How obdure and cruel ſoever men are to you, yet the *Lord Jeſus* is kind and tender-hearted to his *Prisoners*: he puts the kindneſſes that any ſhew them upon his own account, *Mat.* 25. 36. *He looks down from Heaven to hear the ſighings and groanings of his Priſoners*, Pſal. 102. 20. He will tenderly ſympathize with you in all your *Priſon-Straights*, and *Troubles*.

5. A *Priſon* hath been hanſel'd and perfumed by the beſt and holieſt of men in all Ages, 1 *Kings* 22. 27. *Jer.* 32. 2. *Mat.* 4. 12. *Acts* 5. 18. *Acts* 26. 10. God hath made it a ſetled *School* of *Diſcipline* to them.

6. Should

6. Should you, to avoid a *Prison*, commit a sin, instead of being Man's *Prisoner*, you shall be clapt up by God: for he hath a *Prison* for your Souls even in this World, *Psal.* 142.7. and this is ten thousand times more dreadful, than any *Dungeon* in the World. Oh it's a *dark Prison!* not a *Cranny* to let in one *Beam* of *Gods Countenance* upon your poor *Souls*. What a sad exchange have you made then?

7. Consider, what a ground of Comfort GOD hath laid in that Word, *Rev.* 2. 10. to obviate the Fears and Terrours incident to us in such a condition: God hath limited Satan and his Instruments, both for time, number, and all circumstances of the tryal.

8. Lastly, You do not know what a *Mercy* may be in it: It may be a time of retirement from the World, and the Clamours and Distractions that are abroad. These days of Imprisonment may be your Holy-days; as a Prisoner of Christ once called them.

4. Get an Heart mortified to the excessive and inordinate love of life: This, I confess, is the highest and hardest point of *Self-denial*, because it wraps up all other *Self-Interests* in it. But yet consider,

First, Though Life be very dear, yet Jesus Christ is ten thousand times dearer than thy Life: If thou be a Saint, he is the Life of thy Life, and the length of thy days; and in comparison of him, and his glory, Saints should, and have despised and slighted their Lives, *Luke* 14.26. *Rev.* 12.11.

Secondly, Die you must; and if by shrinking from Christ, you should protract a miserable Life for a few days longer, in the mean time losing that *which is better than life*, Psal. 63.3. *Mat.* 10.39. Oh when you lie upon your Death-bed, you will wish;

that you had obeyed Gods Call, and so have departed in peace.

Thirdly, If you have cordially covenanted with Christ (as all sincere Believers have done) then have you yielded up your lives to him, to be disposed for his glory, *Rom.* 14.7. So that look, as Christ both lived and dyed for you; so, *to you to live is Christ:* And all the excellency you see in life, consists in that reference and subserviency it hath to his glory. I say then, if you have understandingly and cordially transacted in a Covenant-way with him, your care will not be, so much how to shun Death, as by what Death you may most glorifie God, *John* 21.19. And certainly, you can never lay them down upon a more honourable or comfortable account than in his cause, and for his sake. It was a great trouble to *Luther*, that he carryed his bloud to his Grave.

Fourthly, To die for Christ, is one of the highest Testifications of your love to Christ, that you are capable of, *John* 13.37. Yea, 'tis such a Testification of your Love to the Lord Jesus, as Angels are not capable of making.

Fifthly, Why should you decline even a violent death for Christ, when as the bitterness of death is past, and there is no *Hell* following the *pale Horse?* It cannot separate you from Christ, *Rom.* 8.38.

Sixthly, Think what a death Christ suffered for you: in which the fulness of the Wrath both of God and Man met together, so that he was sore amazed; yet with desire, did he desire it for your sakes.

7. Lastly, Think what a life you shall have with Christ, as soon as this is deliver'd up to, and for him, 2 *Tim.* 2.12. It is but wink, and you shall see *God.*

Oh

Oh that these things might provoke you to follow on, and ply the Work of *Mortification.*

CHAP. IX.

Wherein is opened the singular advantage that suffering-Saints have, by their skill, and in-sight into the Methods and Mysteries of Sathans Temptations; some of those Wiles of Sathan opened; and Rules for the avoiding of the danger briefly described.

THE hazards and dangers of Christians, in times of Persecution, arise not so much from their Sufferings, as from the Temptations that always attend, and are by Satan planted upon their Sufferings: for the most part, Sufferings and Temptations go together, *Heb.* 11.37. And therefore, it behoves such as are, or expect to be called to Sufferings, to dive into the Mysteries of Temptations, and be well acquainted with the Enemies Designs upon them. So was *Paul*, and so he supposes all others to be, that ingage in the same Cause; *We are not ignorant of his Devices*, 2 *Cor.* 2.11. There is a manifold advantage redounding to suffering Saints thereby.

1. He that is well acquainted with the Methods of Temptation, will be the better able to descry the first approaches and beginnings of it; and a Temptation discovered, is more then half conquered. It is a special Artifice of Satan, to shuffle in his Temptations as undiscernably as may be into the Soul; for he knows, that *in vain is the Net spread in the sight of any Bird*, Prov.1.17. And therefore, he ordinarily makes a suffering season, to be a tempting

ſeaſon; becauſe as ſufferings do, like Fire to Iron, make it impreſſive and operable, ſo they do ordinarily put the Soul into an hurry and diſtraction, and ſo gives him an advantage, to tempt the Soul with leſs ſuſpicion, and greater ſucceſs. But now, a skilfull Chriſtian, that is acquainted with his Wiles, will diſcern when he begins to *enter into temptation*; as Chriſts expreſſion is, *Luke* 22. 46. and ſo checque the Temptation in its firſt Riſe, when it's weakeſt, and moſt eaſily broken. Doubtleſs, one Reaſon why ſo many fall by Temptation, is, becauſe it's got within them, and hath prevailed far, before it be diſcovered to be a Temptation.

2. He that is well acquainted with Satans Methods of tempting, will not onely diſcern it ſooner than another; but alſo knows his Work and Duty, and how to manage the Conflict with it, which is a great matter. There are many poor Souls that labour under ſtrong Temptations, and know not what to do: They go up and down complaining, from Chriſtian to Chriſtian, whileſt the Judicious Chriſtian plyes the *Throne of Grace* with ſtrong Cries. See 2 *Cor.* 12. 8. keeps up his Watch, *Luke* 22. 46. countermines the Temptation, by aſſaulting that *Corruption* by endeavours of *Mortification*, which Satan aſſaults by Temptation, 1 *Cor.* 9. 27.

3. Laſtly, To name no more; he that is beſt acquainted with the *Myſtery of Temptation*, and can maintain his ground againſt that, he ſhall be the perſevering Chriſtian under Perſecutions, and the victorious Chriſtian over them. Here lies the main Deſign of Satan, in raiſing Perſecution againſt the Saints. It is not ſo much their Bloud that he thirſteth after, as their Fall by Temptation: and all Perſecutions are deſigned by him, to introduce his Tem-

Temptations. These work upon our Fear, and Fear drives us into his Trains and Snares, *Prov.*29. 25. The Devils Work in raising Persecution, is but as the Fowlers work, in beating the Bush in the Night, when the Net is spread to take the Birds, which he can affright out of their Coverts. He that understands this, is not eatily moved by the strongest Opposition from his Place and Duty; and so is like to prove the most constant and invincible Christian in Times of Persecution.

Oh then how necessary is it, that since all Persecutions are intended as means to promote Temptation: and that skill and insight into these Designs of Sathan, so advantages us to frustrate his Designs in both? I say, how necessary is it, that you should be all instructed wherein the strength of Temptation lies; as also how to resist those strong and dangerous Temptations, which your Sufferings onely are intended to usher in, and make way for?

It will not be unseasonable or impertinent then in this Chapter to shew you; First, wherein the force and efficacy of Temptations lyeth: Secondly, what you are to do, when in a suffering hour such Temptations shall assault you. And first,

1 *Qu.* Wherein doth the efficacy and power of Temptation lie?

Sol. I answer, It lies principally in three things:

1. In the kind and nature of the Temptation.

2. From the Craft and Policy of Satan in managing them.

3. From that secret Correspondency, that Satan hath with our own Corruptions.

1. It lies in the kind and nature of the Temptation it self: For it's most certain, that all Temptations

tions are not alike forcible and dangerous. Some are ordinarily more successful then others; and such are these that follow.

1. Strange and unusual Temptations, I mean not such as none have been troubled with before us; for there is not a Dart in his Quiver, but hath been let fly at the Breasts of other Saints, before it was levelled at ours, 1 *Cor.* 10.13. But by strange and unusual, I mean such, as the People of GOD are but rarely troubled with, and possibly we were never exercised with before. These are the more dangerous, because they daunt and amaze the Soul, and ordinarily beget despondency, even as some strange Disease would do, that we know not what to make of.

2. Mark them for most dangerous Temptations, that are *adapted* and suited to your proper sin, or *constitution-evil*. For certainly, that is the most dangerous Nick and *Crisis* of Temptation when it tryes a man there. Now if he be not truly gracious, he falls by the Root irrecoverably, *Luke* 22.5,6. Or if sincere, yet without special assistance, and extraordinary vigilance, he falls scandalously, 2 *Sam.* 11.2. compared with 1 *Sam.* 16.12.

3. When it is a *Spiritual Temptation*, which rises undiscernably out of a Christians Duties. This is the less suspected, because Temptations usually come from the strength and livelyness of *Corruptions*; but this, from the Slaughter and Conquests we make of them. Duties, and enlargements in them, which are the Poyson of other Lusts, proves the Food and Fewel of this, 1 *Cor.* 4.7,8. And how much the more covert and close any Temptation is, by so much the more dangerous it is.

2. The

2. The strength and efficacy of temptation lies much in the skill and policy of Satan in the management of it: And hence they are called wiles, methods, and devises, 2 *Cor.*2.11. *Ephes.*6,11, and himself an old Serpent, *Rev.*12.9. And amongst the rest of his deep and desperate stratagems these following are remarkable.

1. In employing such instruments to manage his temptations as are least suspected, and have the greatest influence. A *Teacher*, *Gal.*2.14. a *Wife*, *Gen.*3.6. *Job* 2.9. *Friends*, *Acts* 21.13. The Devil knows it is a bad business, and therefore must make the best of it.

2. In the orderly disposition and ranging of his temptations; beginning with little things first, and then by degrees working over to greater. His first motions are commonly most modest, *Gen.* 3. 1. Should he discover the depth of his design at first, it would startle the Soul, and make it reply as *Hazael*, *Am I a Dog that I should do thus?* It's far easier to gain his end by parts, then putting for all at once.

3. In endeavouring to engage the Soul upon his own ground. I mean to tempt him from his Station and Duty where God set and expects to finds him. He knows while you are with God, God is with you, 2 *Chro.* 15.2. Whilst a man abides there, he abides with God, 1 *Cor.*7.24. Whilst he is there, the Promise is a good breast-work to keep off all his darts: And therefore as Fishers, when they have spread their Net in the River, beat the Fishes out of their coverts and caverns, so doth Satan.

4. In not presenting the temptation, till the Soul be prepared to receive it. He loves to strike when the iron is hot. He first lets their troubles come to an height, brings them to the Prison, Gib-

bet, or Fire, and then offers them deliverance, *Heb.*11.35,37. This *Mirrour* furniſhes you with many inſtances of it.

5. In tiring out Souls with the long continuance of temptations. What he cannot win by a *ſuddain ſtorm*, he hopes to gain by a *tedious ſiege*. Forty days together he aſſaulted the Captain of our ſalvation, *Mark* 1.13. And truly it's a wonder the Soul yields not at laſt, that hath been tried long, *Pſal.*125.3. When the *rod of the wicked lies long upon the back of the righteous, it is much if he put not forth his hand to iniquity*

6. In falling moſt violently upon them, when they are loweſt and moſt proſtrate in their ſpirits and comforts: So he aſſaulted *Job* with a temptation to curſe God and die, when he ſate in that deplorable ſtate upon the dunghill, *Job* 2.8,9. He loves to fall upon us as *Simeon* and *Levi* did upon the *Shechemites*, when we are ſore and wounded: And therefore ordinarily you find times of *divine deſertions*, to be times of *diabolical temptations*. So that look as the wild Beaſts of the Deſart come out of their Dens in the night, and then roar after their prey, *Pſal.* 104.20. ſo doth Satan when the Soul ſeems to be benighted and loſt in the darkneſs of Spiritual troubles.

And this is the ſecond thing wherein the efficacy and ſtrength of temptation lies.

3. Laſtly, it lies in that ſecret correſpondency Satan holds with our boſome enemies. Were it not for this *domeſtick Traitor*, he could not ſurpriſe us ſo eaſily: As you ſee in *Chriſt*, he could do nothing, becauſe he found nothing to faſten a temptation on. He was like a *Chryſtal glaſs* filled with pure Fountain water: So that though he ſhould have been agitated and ſhaken never ſo much by temptation, yet no filthy ſedement could appear; but now

we

we have an enemy within that holds intelligence with Satan without; and this would prove a *Devil* to us, if there were no other *Devil* to tempt us, *Jam.*1.14,15. It's a Fountain of temptation in it self, *Matth.*15.19. and the chief instrument by which Satan doth all his tempting work, 2 *Pet.*1.4.

Our several passions and affections are the handles of his temptations. Every thing saith *Epictetus* hath *δύο κάλλη*, two handles to take it by. Our affections are the handles of our Souls. The temptation of Self-confidence, and Pride, takes hold of a during and forward disposition; the temptation of Apostacy upon a timerous disposition, *&c.* These imbred lusts go over to the Enemy in the day of battle, and fight against the Soul, 1 *Pet.*2.11. This is a more dangerous Enemy, then the Devil. 'Tis true, they both work against us, but with a double difdifference. Satan works *externally*, and *objectively*; but Lust *internally*, and *physically* (i.e.) *quo ad materiale*, as it's capable of physicall efficiency. *Sin wrought in me all manner of concupiscency*, *Rom.*7.8. Yea 'tis a subtil Enemy that doth his business politickly. *Rom.*7.11. *Sin deceived me*; it betrayes with a kiss, strangles with a *silken halter*, *Heb.*3.13. *Ephes.*4.22. These be his Agents sitting at the *Council Table* in our own breasts, and there carrying on his designs effectually: Yea, it's a restless and perpetual Enemy, no ridding your hands of him. Satan is sometimes put to flight by resistance, *Jam.*4.7. and sometimes ceases his temptations, *Luke* 4.13. but when he ceaseth to *tempt* and *inject*, this ceaseth not to irritate and sollicite: Where we are, it will be; it's our sad lot to be tied to it, and perpetually assaulted by it, *Rom.* 7.24. We may say of it, as *Hannibal* said of *Marcellus*, That it's never quiet, whether a *Conquerour*, or conquered.

quered. Yea, it's a potent Enemy too, it hauls men away to the commiſſion of ſin, *Jam.*1.14. It ſeizeth the Magazeen of the ſoul, and delivers up the Arms; I mean the Members to be ὅπλα ἀδικίας, weapons of unrighteouſneſs.

Thus you ſee wherein the efficacy and power of temptation conſiſts. And it mightily concerns you that are, or expect to be Sufferers for Chriſt, to be acquainted with theſe things, and know where the ſtrength of your Enemy lies.

But how ſhall the ſuffering Saint ſo manage himſelf in a Suffering hour, as not to be captivated by temptations. This brings me upon the ſecond thing I promiſed; *viz.* to preſcribe ſome Rules for the eſcaping or conquering of thoſe temptations that are incidental to a ſuffering ſtate. And firſt:

1 *Rule.* Labour to cut off the advantages of temptations before they come. It's our inordinate love to life, eſtate, liberty, and eaſe, that gives the temptation ſo much ſtrength upon us. Do not overvalue them, and you will more eaſily part from them, *Rev.*12. 11. O mortifie ſelf-love, and creature-love; let your heart be looſened and weaned from them, and then the temptation hath loſt its ſtrength.

2 *Rule.* Secure to your ſelves an intereſt in the heavenly glory. When once you clearly ſee your propriety in the Kingdome above, you will ſet the lighter and lower by all things on earth. That is a pregnant Text to this purpoſe, *Heb.*10.34. It's our darkneſs and uncertainties about thoſe, that make us cling ſo faſt to theſe.

3 *Rule.* Settle this principle in your heart, as that which you will never depart from, that it's better for you to fall into any ſuffering, then into the leaſt ſin, *Heb.*11.24,25. This all will acknowledge, but how few practice it! Oh that you would practically underſtand

derſtand and receive it! Sufferings is but a *reſpective*, *external*, and *temporal* evil; but ſin is a univerſal, internal, and everlaſting evill.

Believe that God hath curſed and blaſted all the wayes of ſin, that they ſhall never be a ſhelter to any ſoul that flies for refuge to them, *Mark* 8.35. *Prov.* 13.15. The way of Tranſgreſſours is an hard and difficult way. There is no ſecurity in the way of iniquity. He that runs from ſuffering to ſin, runs from the apparent to the reall danger; from the painted to the living Lion. 4 *Rule.*

Live up to this principle, that there is no policy like ſincerity and godly ſimplicity. This will preſerve and ſecure you, when carnall wiſdome will expoſe and betray you, *Pſal.* 25.2. *Job* 2.3. Sinfull policy never thrives with Saints. 5 *Rule.*

Conſider ſadly what the conſequents of yielding up your ſelves to temptation will be: The Name of God will be dreadfully reproached, 2 *Sam.* 12.14. A fatal ſtumbling-block is laid before the blind world, 1 *Sam.* 2.36. the hearts of many upright ones made ſad, *Pſal.* 25.3. The fall of a Profeſſour is as when a Standard-bearer fainteth; and a dreadfull wound it will be to thine own Conſcience, 2 *Cor.* 2.7. *Matth.* 25.76. One hours ſleep of ſecurity, may keep you many dayes and nights waking upon the Wrack of honour. 6 *Rule.*

Never engage a temptation in your own ſtrength, but go forth againſt it trembling in your ſelves, and relying on divine Aids and Aſſiſtances, *Epheſ.* 6.10. What are you to grapple with Spirits, to enter the Liſts with *Principalities and Powers?* or what is your ſtrength that you ſhould hope? 7 *Rule.*

Let the dayes of your temptation, be dayes of ſtrong cries and ſupplication. Thus did *Paul*, 2 *Cor.* 12. 8 *Rule.*

12.8. *Pſal.* 109.4. Your beſt poſture to wreſtle with Temptation, is upon your knee.

9 *Rule.* Dwell upon the conſideration of thoſe choice encouragements God hath laid up in the Word for ſuch a time. As (1) though he give Satan leave to tempt you, yet you are ſtill in his hand to preſerve you, *Deut.* 33.3. *John* 10.28. (2) That whilſt Satan is ſifting and trying you on Earth, Chriſt is interceeding for you in Heaven, *Luke* 22. 31, 32. (3) That an eternal reward is laid up for thoſe that overcome, *Luke* 22.28,29, *Rev.* 21.7,8. And now is this reward to be won or loſt.

Laſtly, Be content till God open a door out of your temptations, 1 *Cor.* 10.13. The time of the Promiſe will come, *Acts* 7.17. Wait for it, though it tarry, and ſeem to be deferred; in the end it will ſpeak, and not lye, *Hab.* 2.3. There was a ſecret door in the Ark, though it could not be ſeen whileſt the waters prevailed: And ſo there is in all your temptations, though at preſent it be not diſcernable by you.

And thus I have brought you one ſtep nearer to *Paul's* bleſſed frame. Oh give diligence to this work.

CHAP. 10.

CHAP. X.

Sheweth that a choice part of our preparation and readineſs for ſufferings, conſiſts in the improvement of our praying abilities, and keeping cloſe with God in that heavenly and excellent duty in dayes of ſuffering; wherein alſo of the nature and means of its improvement.

PRayer is ſaid to be amongſt Duties, as Faith is amongſt the Graces. Doubtleſs it is of ſpecial uſe and ſervice at all times to a Chriſtian; but yet in ſuffering dayes it is of more then ordinary uſe and neceſſity, *Heb.*4.16. *Jam.*5.13. and therefore is reckoned among thoſe choice pieces of Armour which ſuffering Saints are to put on, *Epheſ.*6.18. I will here briefly diſcover the neceſſity of it, and then ſhew you that a Chriſtian may improve himſelf to an excellent degree in it; and laſtly preſcribe ſome means for ſuch an improvement.

The neceſſity of it to a ſuffering Saint will demonſtratively appear if you conſider;

1. That this duty is the out-let of troubles, and the beſt way the poor Chriſtian hath to eaſe his heart when ſurcharged with ſorrow. Griefs are eaſed by Groans. Such evaporations diſburthen and cool the heart, as the opening of a Vein in ſome caſes doth. Oh the ſenſible eaſe that comes in this way! When grief in the mind, like vapours in the Air, are condenſed into black Clouds, that overſpread the Soul, and darken that beautifull Light that once ſhone there, then Prayer like the Sun diſpells and ſcatters them, 1 *Sam.*1.18. Many a Saint by Prayer hath ſucked the breaſt of a Promiſe, and then fell aſleep

aſleep by Divine contentment, in the boſome of God. A time may come, when thy heart ſhall be ready to break with trouble, and not a friend to whom thou canſt open and eaſe it: and then bleſſed be God for Prayer, *Micah* 7.5,6,7. That which ſinks others is, That when troubles fill and overwhelm their hearts, they try what Reaſon, merry Company, or outward Comforts can do: but alas! this is to palliate a cure, it returns again with the more violence: but this gives ſenſible relief, *Pſal.* 102. *title*, *Pſal.* 62. 8. For firſt, this opens and gives a vent to troubles, *Jer.* 20.12. (2) It gives our troubles a diverſion, and ſo a cure, *Pſal.* 5.1. and laſt *verſ.* compared. Yea (3) by praying over them, they are not onely diverted but ſanctified, and ſo ceaſe to be diſtracting.

2. As it gives a vent to our troubles, ſo an in-let to unſpeakable comforts and conſolations. See a pregnant inſtance of this, *Act.* 16.25. For (1) hereby they obtain gracious anſwers from the Lord concerning their troubles, 2 *Cor.* 12.9. In this alſo they meet the gracious ſmiles of God which ſwallow up their troubles, *Pſal.* 85.8. And laſtly, hereby they engage the temper of God to open a ſeaſonable and effectual door out of all their troubles, *Pſal.* 34.4,6.

3. Prayer begets and maintains holy courage, and magnanimity in evill times, when all things about you tend to diſcouragement. It is your being with Jeſus that makes you bold, *Acts* 4.13. He that uſes to be before a great God, will not be afraid to look ſuch little things as men are in the face. The woman clothed with the Sun, had the Moon under her feet. And what need you have of courage in evil times, hath been already ſhewed.

4. This is a duty you may perform at any time, or

or in any condition: No Adversary can cut you off from it. It cannot be said so of many other duties. None can hinder the intercourse betwixt Heaven and your Souls. You may perform it in a Prison, *Acts* 16.25. in a banished condition, *Psal.* 61.2. and so is fitted for a suffering condition.

Lastly, you must strive to excell in this, forasmuch as no Grace within, or Service without can thrive without it. God hath ordained the whole work of Grace to grow up to perfection this way, *Jude* 19.20. He will have all mercies fetched out this way, *Ezek.* 36.37. *Jer.* 29.11,12,13. All that comes from God to you, or to you from God, must come in this Channell. Be convinced then, of the need you have to improve your selves herein, as ever you hope to stand in the evil day.

Quest. But how are these praying abilities capable of improvement in the people of God?

Sol. Praying abilities are either externall and common, or else internal and speciall: The external and common ability, is nothing else but that dexterity and skill men get, to express themselves to God in Prayer, which men have by nature or industry. Thus many can put their meaning into apt and decent expressions, to which the Spirit sometimes adds his common touches upon the affections. And this Hypocrites rest and glory in. Or else they are special and internal, whereby men are enabled to pour out their souls to God in a saving manner. And this may be considered either in the *Habit* or *Act*. The Habit is given by the Spirit, when the principles of Grace are first infused into the soul, *Zech.* 12.10. *Acts* 9.11. By being sanctified we are made near, and by acting those principles in Prayer we are said to draw near, *Psal.* 10.17. Now in our actual drawing near to God, the Spirit hath the chief

chief and principal hand: and his assistance therein is threefold.

1. He excites the heart to the duty; 'tis he that whispers to the Soul to draw nigh to God, *Psal.* 27.8.

2. He suggests the matter of our Prayers, and furnisheth us with the Materials, *Rom.* 8.26. guiding us as to the matter, not onely to what is lawful, but also to what is expedient for us.

3. He stirreth up suitable Affections in Prayer, *Rom.* 8.26. and hence those groans and tears, those gaspings and vehement anhelations. But notwithstanding all our Abilities, both habitual and actual, be from the Spirit, and not from our selves, yet are they capable of improvement by us: For though in respect of acquirement, there be a great difference betwixt natural and supernatural Habits, yet their improvement is in the same way and manner; and this improvement may be made divers wayes. For,

First, Though you have the Spirit, and can pray, yet you may learn to pray more humbly then before: Though you rise no higher as to words, yet you may learn to lay your selves lower before the Lord, as *Abraham* and *Ezra* did, *Gen.* 18. 27. *Ezra* 9. 6.

Secondly, You may learn to pray with more sincerity then formerly: Ah! there is much *Hypocrisie* and *Formality* in our *Prayers*, much of Custom, &c. Now, you may learn to pour out more *Cordial Prayers*. See *Psal.* 17.1. *Psal.* 119.10.

Thirdly, You may learn to pray with more zeal and earnestness then before: Some Saints have excelled, and been remarkable for this, *Dan.* 9. 19. *Hos.* 12.4. *James* 5. 16.

Fourthly, With more assiduity and readiness at all

all times for it, *Ephes.*6.18. *Praying always*, with all Prayer. Hence Christ gives that commendation to the Church, *Cant.*4.11. *Thy Lips, O my Spouse, drop as the Honey Comb:* The *Honey Comb* often drops, but always hangs full of Drops ready to fall.

Fifthly, You may learn to pray with more Faith: Oh the Qualms of Unbelief, that go over our Hearts in a Duty! Faith is the Soul of Prayer, and according to the Faith God finds in them, he accepts and values them. Now in all these things, you may improve your selves abundantly.

1. By being more frequent in the Duty, *Job* 22. 21. acquaint thy self with the Almighty; in the *Hebrew* it is, *accustom thy self*: Those that have been excellent, have also been abundant in it, *Psal.* 55. 17.

2. By taking heed that you grieve not the Spirit, on whose influences and assistances, you so intirely depend: Even as much as a Ship doth upon the Gales of Wind for its motion.

3. By honouring the Spirit which enables you to pray, and that especially two ways; (1) By dependance on him; go not forth in your own strength to the Duty, trust not upon your own promptness, or preparations. (2) By returning, and with thankfulness ascribing the praise of all to him: Be humble under all Enlargements: Say, *Not I, but Grace.*

4. By searching your own Hearts, and examining your Necessities and Wants, when you draw nigh to God; this will be a Fountain of Matter, and give you a deep Resentment of the worth of Mercies pray'd for.

5. Lastly, By looking more at the exercise of Graces, and less at the discovery of Parts; by labouring for Impressions more, and pumping for

Expressions less. And thus I have briefly shewed you, how to furnish your selves with this needfull Qualification also.

CHAP. XI.

Wherein is shewed the necessity of going out of our selves, even when our habitual and actual Preparations are at the greatest height; and depending as constantly and intirely upon the Spirit, who is Lord of all gracious Influences, as if we had done nothing: Together with the means of working the Heart to such a frame.

THus you have seen your habitual and actuall readiness for Sufferings, and blessed is the Soul that gives diligence to this work: But now, least all that I have said, and you have wrought, should be in vain, I must let you know, that all this will not secure you, unless you can by Humility, Faith, and Self-denial, go out of your selves to Christ, and live upon him daily for supplies of Grace, as much as if you had none of all this Furniture and Provision for Sufferings. I confess, Grace is a very beautiful and lovely Creature, and it's hard for a man to look upon his own Graces, and not doat upon them. But yet know, that if you had all these excellent preparations that have been mentioned, yea, and all Angelical Perfections superadded, yet are you not compleat without this dependance upon Christ, *Col.* 2. 10. When ever you go forth to suffer for Christ, you should say in the Head of all your excellent Graces, Duties, and Preparations, as *Jehoshaphat* did, when in the head of a puissant and mighty Army,

my, 2 *Chron.* 20. 12. *O Lord, I have no might nor strength, but my Eyes are unto thee.* This was one thing in which *Asa* excelled, and was a special part of his readiness. See 1 *Cor.* 15. 10. What a poor Creature is, the eminentest Saint left to himself in an hour of trial; the *Hop*, the *Ivey*, and the *Woodbind*, are taught by Nature to cling about stronger Props and Supporters: What they do by Nature, we should do by Grace.

The necessity and great advantage of this, will appear upon divers Considerations.

1. The Christians own imbecility and insufficiency, even in the strength and height of all his Acquirements and Preparations: what are you, to grapple with such an Adversary? Certainly, you are no Match for him that conquered *Adam* hand to hand in his state of integrity. It is not your inherent strength that enables you to stand, but what you receive, and daily derive from Jesus Christ, *Joh.* 15. 5. *Without me*, or never so little separated from me, *ye can do nothing, all our sufficiency is of God*, 2 Cor. 3. 5. Upon this very consideration it was, that the Apostle exhorts the *Ephesians*, to *be strong in the Lord, and in the power of his might*, (*i.e.*) not to depend upon their own stock and furniture, but Divine Assistances and daily Communications; *for we wrestle not with flesh and blood, but Principalities and Powers*, Ephes. 6. 10, 12. in his own strength shall no man prevail.

2. It is the great design of God in the Gospel, to exalt his Son, and to have all glory attributed and ascribed to him, *That in all things he might have the preheminence*, Col. 1. 13. That Christ *might be all in all*, Col. 3. 11. Hence, no Saint must have a self-sufficiency, or be trusted with a stock as *Adam* was; but Christ being filled with all the fulness of God,

and made the πρῶτον δεξιον, or first Receptacle of all Grace: *For it pleased the Father, that in him all fulness should dwell*; all the Saints are therefore to go to him for Supplies, and of his fulness to receive, *John* 1.16. This fulness being a *Ministerial fulness*, like that of the Sun, or of a Fountain, intended to supply all our wants. And hence is it that Faith, a self-emptying and denying Grace, is appointed to be the Instrument of fetching our Supplies from Christ. All must be derived from him, that all the praise and glory may be ascribed to him, *Phil.* 4. 14. And this is a most wise and congruous Ordination of God; for hereby not onely are his People the better secured, but by this also the reproach that lay upon Christ is rolled away: He was reproached on Earth, as barren, empty, weak. *Can any good come out of* Nazareth? He was looked upon as a *Root springing out of a dry ground*; but by this shall his Reproach be wiped away: So that unless you will go about to cross the great design of God, in the exaltation of his Christ, you must go out of your selves, and humbly, and constantly rely upon supplies from Christ, and his grace to help in the times of need.

3. A Christian is constantly to depend upon Christ, notwithstanding all his own preparations, and inherent qualifications; because the activity even of inherent Grace depends upon him: Inherent Grace is beholden to exciting and assisting Grace for all it is enabled to do. You cannot act a Grace without his Spirit, * *John* 15. 5. It may be said of Grace in us, as it was of the Land of *Canaan*, Deut. 11. 10, 11, 12. *It is not as the Land of Egypt whence ye come out, where thou sowedst thy seed, and wateredst it with thy foot, as a Garden of Herbs: But a Land of Hills and Vallies, drinking water of the Rain*

* 1 *Cor.* 15.10. 2 *Cor.* 3. 5.

Rain of Heaven, a Land which the Lord thy God careth for: his Eyes are always upon it, from the beginning of the year, even to the end of the year. As the life and fragrancy of Vegetables, depends on the Influences of Heaven, ſo do our Graces upon Chriſt. And hence, he is called, (1) a Root, *Iſa.* 11. 10. (2) An Head, *Col.* 1. 18. (3) A Sun, *Mal.* 4. 2. (4) A Fountain, *Zech.* 13. 1. all which Compariſons do fully carry this Truth in them.

4. Laſtly, In this life of dependance lies your ſecurity: And indeed, this is the great difference, betwixt the two *Covenants*: In the firſt, *Adam's* ſtock was in his own hands, and ſo his ſecurity or miſery depended upon the unconſtrained choice of his own mutable and ſelf-determining Will: But now in the *New Covenant*, all are to go to Chriſt, to depend upon him for ſupplies, and ſo are ſecured againſt all deſtructive dangers, *Jude* 1. 1 *Pet.* 1. 5. Should you go forth in your own ſtrength againſt a Temptation, either your Grace would fail, and you fall in the Conflict: Or if you obtain any Victory over it by your own ſtrength, yet it's a thouſand to one but your Pride would conquer you, when you had conquered it: Like him that ſlew an *Elephant*, but was himſelf ſlain by the fall of that *Elephant* which he ſlew. But now, by this way, as God hath ſecured you againſt the Dangers without; ſo alſo the frame and conſtitution of this *New Covenant* is ſuch, as prevents the danger ariſing from our own Pride too. Not, *Ego, & Deus meus*; I and my God did this: as was once ſaid by a prophane Mouth; *But Self is abaſed, and the Lord lifted up in his own ſtrength*, 1 Cor. 4. 7. And thus I have briefly evinced the neceſſity of this daily dependance.

But next it concerns you to know, what this dependance we ſpeak of is: This alſo I ſhall briefly

open to you, laying down somewhat *negatively*, and somewhat positively about it.

1 *Neg.* It is not to deny the Grace wrought in us by the Spirit; this were both injustice and ingratitude: We may know our own Graces so, as to be thankfull for them, though not so as to be proud of them, 1 *Cor.* 15. 10.

2 *Neg.* It is not a lazy excuse from our duty: You do not *depend*, but rather *dishonour* Christ by so doing. You must not say, Because Christ must do all, therefore I must do nothing: but rather work out your salvation, because it's he that worketh both to will and do, *Phil.* 2. 12, 13. These are not *opposed*, but *subordinated*.

But then positively, it lies in three things.

1 *Posit.* In seeing and acknowledging the infinite sufficiency and fulness that is in Christ: To acknowledge him to be all in all; not onely by way of *Impetration* procuring all, *Heb.* 9. 12. but also by way of *Application*, bringing home to the Soul all the blessings purchased by his blood, and setling us in the possession of it, *John* 14. 3. and so from first to last to eye him as the Authour and Finisher of our Faith.

2. In seeing the necessary dependance that all our Graces have upon him. That look as you see the Stream depending on the Fountain, the Beam upon the Sun, the Branch upon the Root, the Building upon the Foundation, even so do our Graces upon Christ: On him they live, and cut off from him they die. *Our life is hid with Christ in God*, *Col.* 3. 3. When you see this, and also see that all your activity and striving is but as the hoysting up of the Sails, in order to the motion of the Ship, which can do nothing till there come a Gale: When you look upon your Grace as a Creature that must be upheld,

upheld, fed, acted, and preserved by Christ, *Col.* 2. 19. Then you are prepared for this act of dependance: As for instance; You can never depend upon Christ for the acting of that Grace of Hope, untill you see Christ to be the prop and foundation of it, and that it depends upon him, as upon its *cause*, 1 *Pet.* 1. 3. as upon its object, *Hebr.* 6. 19. and as upon its *foundation* and ground-work, *Col.* 1. 27.

You can never depend upon Christ for your joy and comfort, untill you see what a necessary dependance this also hath upon him, *Phil.* 3. 3. and that both as to its being and acting, *John* 16. 23.

You can never depend upon him for strength in any duty, untill you see how your duties depend upon Christ, not onely for the *strength* by which they are performed, *John* 15. 4, 5. but also for *acceptation* when they are performed, 1 *Pet.* 2. 5. It were easie to instance in any other Grace.

3. It lies in * looking off from your own Grace, whenever you are put upon the acting off it, (I mean in regard of any dependence upon it) and looking by an eye of Faith and acceptation to Christ, *Heb.* 12. 2. To the putting forth of which acts of dependance upon Christ, holy ejaculations in our on-sets upon duty, or those quick and vigorous lifting up of our souls to God that way are of special use, it being a duty fitted for the purpose, when there is no room for set and solemn Prayer. And thus briefly of its nature.

* Ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν, *Looking off to the Authour of our Faith.*

And to urge you to this duty, I shall offer these seaven Considerations; which oh that they might prevail upon your hearts, and make you for ever to clasp and cling about Christ more then ever you have done.

You have little reason to rely upon the strength 1 *Consid.*

of your own Graces; for you may be easily deceived in that matter, and think you have much more Grace then you have. How often are the common Gifts of the Spirit mistaken for his special Graces! The sixth Chapter to the *Hebrews* is able to make a man tremble in this thing.

2 *Consid.* Suppose you have much Grace, yet have you not strong Corruptions, and may you not meet with strong temptations also? He that hath less of other Graces then you, may have more humility and self-denial then you, and so may stand when you fall. Great Enlargements are often attended with great temptations of Pride, &c.

3 *Consid.* Whatever measures of Grace you have arrived at, yet all is not able to secure you from falling, if God withhold or withdraw his aids and influences. *Abraham* had more Faith then you, and yet he fell into a sin contrary to that very Grace wherein he so excelled others, *Gen.*20.2. *Job* had more patience then you: which of you could behave your selves as he did, had you been in the like circumstances as he was, *Chap.*1.2. He is renowned for it in Scripture, *Jam.*5.11. yet he fell into that sin which was contrary to this Grace also, *Chap.*3. *Moses* had more *meekness* then you: *Now the man Moses was the meekest man upon the Earth.* If you be but reproved, and that justly for your faults, how Waspish are you? Yet see how this Grace failed even in him, in an eminent triall of it, *Numb.*11. 13,14,15. *Adam* was much more advantaged in this respect, then you, being made upright, and no corruption inherent in him, yet he fell: The *Angels* more again, yet they fell. Oh when will you learn the vanity of self-dependance!

4 *Consid.* Nothing more provoketh the Lord to withdraw his Spirit, and let you fall, then this sin of self-con-

confidence doth, *Luke* 14. 29, 30, 31. God will teach you by sad experience your own weakness, and what frail and vain things you be, if you will learn it by no other means.

If God permit you to fall (as doubtless he will if you be self-conceited) then the more eminent you have been, or are for Grace, the more will the Name of God be reproached by your fall. This will furnish the triumphs of the uncircumcised, and the lamentations of your Brethren, and make them say, *How are the mighty fallen!* What dismal consequents will attend your fall! 5 *Consid.*

Have you not sad experience of your own weakness from day to day in your lesser trials? Have you not said in some smaller conflicts, as *David* once did? *My feet were well nigh slipt.* O my thinks this should teach you to look more to God, and less to Self. *If you have run with foot-men, and they have wearied you in the Land of peace*, think sadly, how *you shall contend with Horses in the swellings of* Jordan. Do not you see that you are but Feathers in the wind of Temptation? Consult your former experiences. 6 *Consid.*

Lastly, hath Christ given you more Grace then others, then how much more hath he obliged you to honour him thereby? And is this your requital of his love? What! to take the Crown from his head, and put it upon your own? Certainly a greater injury cannot be done to Christ then this. 7 *Consid.*

Well then, by all this be perswaded to cease from your selves, yea from your religious selves, and to all other your preparations, adde this as a choice one: If you do these things, you shall never fall. And thus you see the compleat Christian in his equipage for sufferings.

CHAP. 12.

CHAP. XIII.

Containing the first use of the point by way of conviction, discovering the unreadiness of multitudes of Professors for suffering-work.

YOu have seen by all that hath been spoken, what the necessary prerequisites unto a suffering condition are, and what manner of persons you must be (both for habitual and actual readiness) if ever you honour Christ by bonds or death for him. And I doubt not but your judgements and consciences yield to the evident necessity of these things, wherein I have placed the Christians readiness. But alas! where shall we find among the throngs and crowds of Professours, any considerable numbers thus qualified and prepared? To suffer for Christ, is a gift that few have received. We are fallen into the dregs of time. Oh how little of the Primitive zeal and simplicity remains among the Professours of this Age! Later times have produced a sort of Professours of another stamp and Spirit. These have the *light*, but they had the *love*; these *see* more, but they *did* and *suffered* more. How many that are an ornament to Religion, do adorn themselves with the name of it!

Now according to this account given of a ready Christian, divers professing persons will be convicted of their unreadiness and inability to manage suffering work; As first,

1. The politick and hypocritical Professours, whose hearts were never *set right* at first, and therefore cannot be *stedfast* when trials come, *Psal.* 78. 8. Their hearts were never *sound in Gods Statutes*, and therefore no wonder if they be not onely a *shame*

Never

is, but *ashamed* of their profession, *Psal.* 119.80. Never wonder if you see that profession which began in *hypocrisie*, to end in *apostacy*. These want their habitual readiness for sufferings, and so cannot drink of that cup: needs must they fall when tried; and when they fall, they fall dreadfully and often irrecoverably, for they neither have the *seed of God in them*, nor any *promise* of God made to them.

And are there not many such to be found in every place? For (1) how difficult is it to perswade many of you to any duty that hath loss or hazard attending on it. Doth not the sincere heart stand inclinable and disposed to all the known will of God? *Psal.* 119.6. Do Christians use to enquire more what is cheap, easie, and safe for them, or what is their duty? *Gal.* 1.16. Speak Conscience, for to thee I do appeal; Art thou not conscious of some reserves, limitations, and exceptions? Doth not the man like *Naaman* desire the Lord to excuse and pardon him in this or that thing? 2 *Kings* 5.17. And thinkest thou that this is consistent with sincere obedience which excepts no duty, nor quarrels with any command, because they all flow equally from the sovereignty of God? *Jam.* 2.11. and so doth what it doth *intuitu voluntatis*, upon the sight of Gods will. Say Conscience, Are there not great struglings, disputes, and contests betwixt thee, and fleshly interests in such cases? and art thou not frequently over-born? Oh search your hearts in this particular.

Yea secondly, I appeal to you, whether there be not many among you that choose sin rather then affliction? This is alwayes the Hypocrites opinion and choice. He judges sufferings the greatest evils, and so orders himself in his election. It was meerly to avoid persecution that those Hypocrites, *Gal.* 6.12.

6.12. constrained others to be circumcised, onely to gratifie the *Jews*; that so by a sinfull compliance with them the offence of the Cross might cease. If *Paul* would have done so, he might have avoided it too, but he durst not whatever he suffered, *Gal.* 5.11. Oh this is a shrewd sign of a false heart, *Job* 36.21. and the contrary disposition is always found in the upright heart, *Heb.* 11.25.

Nay, are there not some that have, and others that are ready to throw up their Profession, when they see into what difficulties it involves them? Whilest they could live upon the profession of Truth, they entertained it; but when Truth comes to live upon them, they thrust it out, and cry, Away with this Profession, it will beggar and undo us: They then repent of their forwardness, and secretly wish they had never engaged in it. O examine whether your hearts be not thus turned back, and your steps declined. If so, it's manifest you are hypocritical Professours, and that it was some outward self-respect that first engaged you in your Profession, but can never enable you to hold out when difficult dayes come. I say it's manifest by this departure from your Profession, that some outward self-respect at first allured you to it. As now when I behold the artificial motions of the Wheels in a *Watch*, and see how regularly the Needle marks the journal hours of the Sun upon the flat of the *Quadrant*, and see nothing that moves or guides it, it would cause admiration if I had never seen it before, or did not understand the cause of that motion: but when I look upon the other side, and there find Wheels, Resorts, and Counterpoises, and a Spring that causes all those motions, I cease to wonder; certainly some Lust or other was the spring of all thy religious motions; stop or take off

off that, and motion ceases: And if it be so, this *Scab* of Hypocrisie will at last break out into the *Botch* of Apostacy. Thou canst never hold out long under Trials, *Matth.* 13.21. Oh how many such sad sights may we live to see as Trials come! Difficult times are coming on, 2 *Tim.* 3.1. and woe to such then as want sincerity at the bottome of their Profession.

2. And as these have no habitual readiness for sufferings, and consequently must be ruin'd by them; so there are others that may be truly godly, and have the root of the matter in them, who are yet far from an actual readiness, and so continuing, are like to be a reproach to Religion when their Trial comes. For it is not a little Grace in the sleepy habit that will secure you from falling scandalously by the hand of temptation: And although that Seed of God which is in you, will recover you again, and prevent total and final Apostacy, yet oh consider what a sad thing it is to enter into, and be conquered by temptation: to be led away in triumph by the Tempter, and made a reproach to Christ. O it's a sad consideration to think how many there be amongst the people of God, that discover little or no actual preparation for sufferings, As first;

1. Upon how many of the Saints is the Spirit of slumber poured out: Even the wise as well as foolish seem now to be asleep. There is a twofold spiritual sleep; the first is *total*, upon wicked men: and it's one of Gods sorest and dreadfullest strokes upon their soul, * *Isa.* 29.10. The Hebrew word there רמת רום תר is the same with that which is used of *Adam*, when God cast him into a deep sleep, whilst he took out his rib. And in 2 *Tim.* 2.26. it signifies such a sleep as that which is occasioned by drunkenness; out of Ἀνανήψωσιν.

such

such a sleep doth the Lord awaken all that are saved, and they never fall into it any more. The other is *partial*, *Cant.*5.2. and is incident to the people of God, *Matth.*25.5. This is nothing else but that torpor and sluggishness of spirit which seizeth upon the Saints, and never did it prevail, I fear among them, more then now. For where is their activity for God? Where is he that *stirreth up* himself to take hold of God? *Isa.*64.7. Where is there such a generation as that, *Psal.*24.6. we pray, confer, and hear for the most part, but as men speak betwixt sleeping and waking. Where can you find, except here and there one, that hath a quick and lively sense of Gods indignation upon him, or that trembles at his judgements? Is not that the very case of the most which God describes? *Isa.*42. *ult.*

2. How many are seized by a private and worldly spirit, every man turning to his own house, and eagerly pursuing the world? *Hag.*1.9. *Jer.*45.4,5. Oh! how are we intangled in the Wilderness? how doth the World eat up our time, and eat out our Zeal, cowardize and soften our spirits, and render us utterly unfit for the Yoak and Burden of Christ? You that see so much Beauty, and taste so much sweetness in the Creature, will have an hard Tugg when call'd to deny it: You are not yet prepared to drink of the Cup, or take up the Cross of Christ.

3. How many poor Christians are of a low and timerous spirit, ready to tremble at the shaking of a Leaf: Ah poor hearts! how unfit are you for Bonds or Death? This passion of fear that so predominates in you, is the very passion that Satan assaults, and layes siege to in the hour of Temptation, as was before noted: and commonly it's occasioned (where it flowes not from the *Natural Constitution*) from an excessive love to the world, or from some guilt

guilt upon the ſpirit. It's true, the Lord can ſo aſſiſt weak Faith, and ſo ſubdue ſtrong Fears, as that you may be enabled to ſtand the ſhock when it comes: (for, as I noted formerly, our ſtrength lies not in any thing inherent in us, but we are ſtrong or weak, according to the divine preſence and aſſiſtances that we enjoy) but yet if you labour not to mortifie this Evil, and ſtir not up your ſelves in the uſe of all appointed means, to rouze your Zeal and Courage for God, I know no Warrant you have to expect ſuch aſſiſtances.

Laſtly, how many poor Chriſtians among us, are to this day dark and cloudy in their Evidences for Heaven? Had they walked cloſely with God, been laborious in the diſquiſition and ſearch of their own hearts, they had long ſince obtained a clearneſs and ſatisfaction about the ſtate of their own hearts: But as the caſe ſtands with them, how unfit are they for Bonds or Death. Oh! 'tis a ſad caſe, when inward and outward Troubles meet together, as you may ſee, *Gen.* 42. 21, 22. when there ſhall be *fightings without*, and *fears within*: When ſuch a pang as that, *Lam.* 3. 17, 18. ſhall come over thy heart, what wilt thou do?

By all that hath been ſaid, it appears, that the moſt of Profeſſours are in a very unready poſture for ſufferings: So that as Troubles come to an height, we are like to ſee many ſad Spectacles: Many Offences will come; Religion is like to be wounded in the houſe of it's friends. Oh! What a day of Mercy have we enjoyed? What helps and choice advantages, above any precedent Age, and yet unready? How ſad and inexcuſable is this?

CHAP. 13.

CHAP. XIII.

Containing another uſe of the Point, by way of Exhortation, perſwading all the People of God, whileſt the Lord reſpites, and graciouſly delayes their trials, to anſwer the end of God therein, and prepare themſelves for greater trials; where ſeveral Motives are propounded, to excite to the Duty.

UP then from your Beds of ſloth, awake from your ſecurity, O ye Saints; get upon your Watch-Towers, tremble in your ſelves, that ye may reſt in the Day of Evil, *Hab.* 2.1,3,16. Put on the whole Armour of God, *that ye may be able to ſtand in the evil day, and when you have done all to ſtand*, Eph. 6. O let it never be ſaid of your Dwellings, as it is of the Tabernacles of the wicked. *Job* 21. 9. *Their Houſes are ſafe from fear.*

Auguſtus hearing of one that was deeply in debt, who yet ſlept heartily; ſent for his Pillow, ſuppoſing there was ſome ſtrange vertue in that Pillow. I wonder what Pillow you have gotten, O ye drowſie Saints, that you can ſleep ſo quietly upon it, now that all things about you are conſpiring trouble, and threatning danger. Can you ſleep like *Jonah*, when Seas of wrath are tumbling and roaring round about you, and threatning to entomb you, and all your enjoyments? Behold, *The Stork in the Heavens knows her appointed time*, Jer. 8.7. and hath not God made you *wiſer then the Fowls of the Air*, *Job* 35.11. It may be the ſound of ſome preſent Judgement may a little ſtartle you, like a ſudden clap of Thunder in the Aire; but how ſoon doth Sloth and Security prevail and overcome you again?

They

They say Poyson by being habituated, may be made innocent: We are so used to, or rather hardned under calamities, that nothing moves or effectually awakens us. Lord! What will the end of these things be? Wilt thou surprise thy people at unawares? Shall thy judgements find them *secure*, and leave them *desperate*? O that God would perswade you *to gather your selves together, yea to gather together*, (not in an unlawful and seditious way) but in the way of duty, *before the decree bring forth, and the day pass as the chaffe*, Zeph. 2. 1, 2. O prepare to meet your God, *Amos* 4. 12. Prepare your *faith, love, courage, &c.* before God call you to the exercise of them.

And to excite you to this duty, besides all the fore-mentioned benefits of a prepared Spirit, consider these following particulars by way of motive.

The many calls which God hath given you to this work. The Lord hath uttered his voice, and called from Heaven unto you; will you be deaf to his calls? He hath called upon you (1) by the Word: God would have it cry to you first, because he would give the first honour to his Word. He hath given all his Prophets *one mouth*, *Luke* 1. 70. and they have warned you faithfully. (2) By the *Rod*: This also hath a loud voice, *Micah* 6. 9. *Psal.* 2. 5. Men of understanding will hear this voice; and those that will not hear it, shall be lashed by it even till they are sick with smiting, *vers.* 13. (3) By prodigious and portentous signs in the Heavens and Earth, such as no Age can parallel, these have a loud voice to all that regard the works of the Lord, or the operations of his hands. *Eusebius* calls

1 *Motive.*

τὰ τῦ θεῦ κηρύγματα, Euseb. Hist. lib. 3. cap. 8. them *Gods Sermons to the World.* Oh that we were wise to consider what Gods ends are in these things! One observes, *That as they are the plainest and most obvious to sense, so they are commonly the last Sermons which God intends to preach to Nations, before he inflicts his punishments on them, if they repent not.* O let not God, speaking in ordinary and extraordinary wayes to you, still speak in vain.

2 *Motive.* Your preparation for sufferings, is the most probable means of preventing your fall and ruine by those sufferings. Sufferings prove fatal and destructive to some; but it is to Secure and Careless ones. Such as are diligent and faithful in the use of Gods means, are secured from the danger. Christ layes our constancy and perseverance very much upon our fore-casting the worst that may fall out, *Luke* 14.28. *Put on the whole armour of God, that ye may be able to stand, Ephes.*6. He that hath first severed Christ in his thoughts from all worldly advantages, and put the case thus to his own soul, O my soul, canst thou embrace or love a naked Christ? Canst be content to be impoverished, imprisoned, and suffer the loss of all for him? He is most likely to cleave faithfully to him, when the case is really presented to him indeed. And can it seem a light thing in your eyes, to be enabled to stand in such an evil day? If you fall away from Christ, then all that you have wrought is lost, *Ezek.*33. 13. *Gideons* one *Bastard* destroyed all his seventy Sons. This act renders all former actions and professions vain. If you fall, you shall thereby be brought into a more perfect bondage to the Devil then ever, *Matth.*12.23. Yea, ordinarily Apo-

Apoſtates are judicially given up to be Perſecutors, *Hoſ.*5.12. 1 *Tim.*1.20. and are ſeldome or never recovered again by Grace, *Heb.* 6.4, 6. They that lick up their vomit, ſeldome caſt it up any more. It is a fall, within a little as low as the unpardonable ſin, whence never any riſe again. In ſome caſes the *Judge* will not allow the *Offender* his Book. And is it not then a choice and deſirable mercy to eſcape and prevent ſuch a fall as this is? O good Souls, ply your preparation-work cloſe then.

3. This will beſt anſwer the Grace of God, in affording you ſuch choice helps and advantages as you have enjoyed. How long have you enjoyed the free liberty of the Goſpel, ſhining in its luſter among you? This Sun which to ſome other Nations hath not riſen, and to divers on whom it hath ſhined, yet it is but as a Winters Sun, remote, and its Beams but feeble: But you have lived as it were under the *Line*, It hath been over your heads, and ſhed its richeſt influences upon you. Yea, Gods Miniſters, who are not onely appointed to be *Watchmen*, *Ezek.*3.17. but *Trumpeters* to diſcover danger, *Numb.*10.8. theſe have faithfully warned you of a day of trouble, and given you their beſt aſſiſtance to make you ready for it. And is not their joy, yea life bound up in your ſtability in ſuch a day of Tryal? Doth not every one of them call upon you in the words of the Apoſtle, *Phil.* 4. 1. *Therefore my Brethren, dearly Beloved and longed for, my joy and crown, ſo ſtand faſt in the Lord my dearly beloved.* Will it not cut them to the very heart, if after all their ſpending labours among you, they ſtill leave you unready?

Enemies ſtill to the Croſs of Chriſt, impoſſible to be reconciled and perſwaded to ſuffering-work for Chriſt.

I remember I have read of the *Athenian Codrus*, who being informed by the *Oracle*, that the people whoſe King ſhould be ſlain in battail, ſhould be Conquerours: He thereupon diſrobed himſelf, and in a diſguiſe went into the Enemies Quarters, that he might ſteal a death to make his people victorious.

Oh! how glad would your Miniſters be, if you might conquer, and overcome in the day of temptation, whatever become of their lives and liberties! *Yea, and if they be offered up upon the ſacrifice and ſervice of your Faith, they can rejoyce and joy with you all.* Such is their zeal and longing after your ſecurity and welfare. But if ſtill you remain an unready people, and do become a prey to temptation, Oh how inexcuſable will you be!

4. Remember how ready the Lord Jeſus was to ſuffer the hardeſt and vileſt things for you. He had a bitter cup put into his hands to drink for you, into which the wrath both of God and man was ſqueezed out. Never had man ſuch ſufferings to undergo as Chriſts. Whether you conſider (1) the dignity of his perſon, who was in the *form of God*, and might have ſtood upon his *peerage* and equality with him; he is the *ſparkling Diamond of Heaven*, *Acts* 7. 56. The *Darling* of the Fathers Soul, *Iſa.*42.1. *glorious* as the onely begotten of the Father, *John* 1.14. yea glory it ſelf, *James* 2.1. yea, the very *brightneſs of glory*, *Heb.*1.3. He is the *deliciæ Chriſtiani orbis*, *fairer then the Sons of men:* And for him to

Dolor Chriſti fuit major omnibus doloribus. *Aquin.*

to be so debased, below so many thousands of his own Creatures; become a worm, and no man; this was a wonderful humiliation. It was *Jeremiah*'s lamentation, that such as were brought up in Scarlet, embraced Dunghills; that Princes were hanged up by the hands, and the faces of Elders were not reverenced. But what was that to the humiliation of the Lord of glory? Or (2) that he suffered in the prime and flower of his years; when full of life and sense, and more capable of exquisite sense of pain then others: For he was *optimæ complexionatus*, of a singular constitution: and all the while he hanged on the Tree, his sense of pain not at all blunted or decayed, *Mark* 15.37,39. *Aquinas.* Or (3) the manner of his death. It was the death of the Cross; which was as a *Rack* to Christ: for in reference to the distention of his members upon the Cross, is that spoken, *Psal.* 22.17. *I may tell all my bones.* Or (4) That all this while God hid his face from him. When *Stephen* suffered, he saw the Heavens opened. The *Martyrs* you see here, were many of them ravished and transported with extasies of joy in their sufferings; but Christ in the dark. He suffered in his Soul as well as in his Body; and the sufferings of his Soul, were the very Soul of his sufferings. It was the Fathers wrath that lay so heavy on him, as to put him into such an agony, that an instance was never given of the like in nature: For he sweat θρόμβοι great drops or clodders of blood, which fell from his Body to the ground, *Luke* 22.44. *It amazed him, and made him very heavy.* See *Mark* 14.33. yea, *sorrowful even to death, Matth.* 26.38.

And yet as bitter as the Cup was, he freely and willingly drank it up; *John* 18.11. prepared himſelf to be offered up a ſacrifice, *Pſal.*40. 6.7. *gave his back to the Smiters*, Iſa.50.6. yea longed exceedingly for the time till it came, *Luke* 12.50.

Now, if Chriſt ſo cheerfully prepared and addreſt himſelf to ſuch ſufferings as theſe for you, ſhould you not prepare your ſelves to encounter any difficulty or hardſhip for him? O my Brethren, Doth not this ſeem a juſt and fair inference to you, from the ſufferings of Chriſt for you? 1 *Pet.* 4.1. *Foraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm your ſelves likewiſe with the ſame mind.*

Oh trifle no longer; feed not your ſelves with fancies and groundleſs preſumptions of immunity and peace, but foreſee difficulties, and fit your ſelves to bear them.

CHAP. 14.

CHAP. XIV.

Containing the last use of the point, by way of support, and comfort to poor trembling souls, who do take pains to make themselves ready for sufferings; but yet finding such strength in Satans temptations, and their own corruptions, fear that all their labour is in vain, and that they shall faint, and utteriy Apostatize, when theis Troubles and Tryals come to an height.

IN the last place, If it be such a blessed thing to be ready for Bonds, or Death for Christ, this may minister much comfort to such souls, who though they cannot say as *Paul* here did, that they are ready; yet are at work daily upon their own hearts to make them ready, and strive in the use of all means to *conquer* those corruptions that hinder it, and improve those Graces, in which it mainly consisteth. O poor soul, what ever present unreadiness or indisposition thou findest, and complainest of in thine own heart, yet thy condition is safe.

Oh but I cannot be satisfied in that. I fear I shall be over-borne by Temptations, when they come to an height. I haye such experience of the Deceits and Treacherousness of my own heart, that it seems impossible to me to do as these blessed souls did, when I come to the like Tryals. *Ob.*

Its well thou suspectest thine own heart, and trembleſt in thy self; this fear will keep thee waking, when others are securely sleeping. It *Sol.*

Mr *A.H.* was a good saying of a Reverend Minister, now with God, *He that fears to flinch, shall never flinch for fear.* It's true, seeming grace may be totally lost, *Luke* 8. 18. *Heb.* 6. 4, 5. 2 *Pet.* 2. 20. It's granted also, that the sins of Believers deserve that God should forsake them, and that he may suffer grace in them to be sadly re-bated, and they may fall before a Temptation, as *Peter*, and all the Disciples did. But that thou shalt never be separated from Christ, or fall *Totus, a toto, in totum*, utterly away from God, thou mayest be abundantly satisfied upon these 5 or 6 Grounds.

1. From Gods eternal Electing love, wherewith all gracious souls are beloved and embraced, be their graces never so weak, or their corruptions never so strong. This is immutable, *Heb.* 6. 18. and hence its said, *Mark* 13. 22. *They shall deceive (if it were possible) the very Elect.* Now this immutable purpose of God, is not founded upon any mutable ground or Reason in thee, *Rom.* 9. 11. Yea, when he * Elected thee, he saw what thou wouldst be, and yet that hindred him not.

* *Rom.* 8. 29.

2. From the Covenant of Grace, in the Bosome of which thou art wrapped up: This is all thy salvation, and all thy hope; it will afford thee abundant satisfaction, if thou do but weigh particularly these three things about it: 1. That the *Author* of this Covenant is not a *fickle* creature, but a *faithful* God; with whom there is not *yea* and *nay*: With whom there is no variableness nor shadow of turning; whose gifts and callings are without repentance; so that once within the clasp of this blessed Covenant, and

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in it for ever. 2. That God hath eſtabliſhed the Covenant with you in the blood of Chriſt; therefore the *Sacramental Cup*, is called the *Cup of the New Teſtament in his blood*, *Luke* 22. 20. the everlaſting merit and efficacy whereof, gives the ſoul of a Believer the higheſt ſatisfaction imaginable. Laſtly, add to this, That in this Covenant God hath undertaken for us, as well as for himſelf: So that what is a *Condition* in one Scripture, is the matter of a *Promiſe* in another Scripture, *Jer.* 32. 40.

3. From that ſtrict and intimate union that is betwixt Chriſt and thee. And hence its impoſſible thou ſhouldeſt be loſt: For 1. Thy union with his Perſon, drawes intereſt in his Properties with it: What ever he is, or hath, it is for thee; for, his eye of Knowledge, arm of Power, bowels of Pity, its all for thee.

2. This union with his Perſon, ſecures thy feeble Graces from periſhing, *John* 4. 14. Thy Graces have an everlaſting Spring. Whileſt there is Sap in this Root, it will aſcend into the Branches.

3. It implies thy Perſeverance, becauſe by this union thou becomeſt an integral part of Chriſts Body, which would be mutilate and defective, ſhouldſt thou be *cut* off and loſt.

4. From the prevalent interceſſion of Jeſus Chriſt in the Heavens, for all his Saints, in all their tryals here on Earth: From hence the Apoſtle inferres the certainty of our Perſeverance, *Rom.* 8, 34. and a pregnant inſtance of it you have in *Peters* caſe, *Luke* 22. 32. So *Heb.* 7. 25. ſpeaks fully to the caſe. To ſtrengthen this, conſider 1. Who it is that intercedes: Its Chriſt.

Christ, whose Person is most dear and ingratiated with the Father, *John* 11. 42. 2. What he intercedes for: Surely for nothing but what is most suitable to his Fathers will. The will of Christ, and his Fathers, do not clash, *John* 16. 26,27. Yea, what he prayes for, he prayes not for *gratis*, or asks upon any dishonourable termes to the justice of his Father; but they are all mercies purchased and paid for; and therefore fear not the failing of your Graces.

5. From the Spirit of Christ which dwelleth and abideth in thee, and hath begun his saving work upon thee. I say *saving*, for else it would afford no argument: His common works on Hypocrites come to nothing, but in thee they cannot fail: For 1. His Honour is pawned and engaged to perfect it. That reproach of the foolish Builder, shall never lye upon him, that he began to build, but could not finish. Besides, this would irritate, and void all that the Father and the Son have done for thee; both their works are compleat and perfect in their kindes, and the Spirit is the last efficient in order of working. 2. Besides, the grace he hath already wrought in thee, may give thee yet further and fuller assurance of its preservation; inasmuch as it hath the nature of a *Seal*, *Pledge*, and *Earnest* of the whole, *Rom.* 8. 23. 2 *Cor.* 1. 22. So that it cannot fail.

6. From those multitudes of *Assertory*, *Promissory*, and *Comparative* Scriptures; the rich veins whereof, run through the book of God, as so many streams, to refresh thy soul. Of *Assertory* Scriptures, see *John* 6. 39. *John* 10. 28. 1 *Joh.* 2. 19. Of *Promissory* Scriptures, see *Isa.*

54.

54. 10. *Jer.* 34. 40. 1 *Cor.* 1. 8. &c. Of *Comparative* Scriptures, see *Psal.* 1. 3. *Psal.* 125. 1. *John* 4. 14. &c. The principal scope of all which, is to shew the indefectible nature of true grace in the Saints.

And now, how should this refresh thy drooping soul, make thee gird up the loyns of thy mind! since thou dost *not run as one uncertain*, neither *fightest as one that beats the Air*, 1 *Cor.* 9. 26. but art so secured from total Apostacy, as thou seest thou art by all these things. O bless ye the Lord.

But the Lord seems to be departed from my soul; God is afarr off from me, and troubles are near. I seem to be in such a case as *Saul* was, when the *Philistines* made war upon him, and God was *departed* from him; and therefore I shall fall. *Ob.* 2.

Not so; for there are two sorts of Divine desertions: The one is *absolute*, when the Lord utterly forsakes his creature, so that they shall never behold his face more: The other is *limitted* and *respective*, and so he forsook his own Son, and often doth his own Elect: And of this kind, some are onely *Cautional*, to prevent sin; some are meerly *Probational*, to try grace; and others *Castigatory*, to chastize our negligence and carelesness. Now though I have not a word of comfort to speak in the case of total and absolute Desertions; yet of the latter, which doubtless is thy case, much may be said by way of support, be it of which of the three sorts it will, or in what degree it will. For 1. This hath been the case of many precious souls, *Psal.* 22. 1, 2. *Psal.* 77. 2. *Psal.* 88. 9. *Job.* 13. 24, 25, 26. *Sol.*

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This was poor Mr *Glovers* case, as you will finde in his Story, and it continued till he came within sight of the Stake: therefore no new, or strange thing hath happened to you.

2. The Lord by this will advantage thee for perseverance, not onely as they are cautional against sin, but as they make thee hold Christ the faster, and prize his * Presence at an higher rate, when he shall please graciously to manifest himself to thee again.

* *Cant.* 3. 4.

3. This shall not abide for ever; its but a little Cloud, and will blow over. It is but for a *moment*, and that moments Darkness, ushers in everlasting Light, *Isa.* 54. 7.

Yea lastly, The light of Gods countenance shall not onely be restored *Certainly*, but it shall be restored *Seasonably*; when thy Darkness is *greatest*, thy Troubles at the *highest*, and thy Hopes *lowest*. He is a God of judgement, and knows how to time his own mercies, *Psal.* 138. 3.

Ob. 3. But I am a weak woman, or a young Person, how shall I be able to confess Christ before *Rulers*, and look great ones in the face?

Sol. Christ delights to make his Power known in such, 2 *Cor.* 12. 9. for he affects not Social glory.

2. *Thou shalt be holden up, for God is able to make thee stand, Rom.* 14. 4. Thou that art sensible of thine own infirmity, mayest run to that Promise.

3. Such poor weak creatures shall endure, when stronger (if Self-confident) fall, *Isa.* 40. 30, 31. *Even the youths shall faint, and be wea-*

weary; and the young men utterly fall: but they that wait upon the Lord, ſhall renew their ſtrength. They ſhall mount up with wings as Eagles, run and not be weary, walk, and not faint.

Youths and young men are bold, daring and confident perſons, that truſt to their own ſtrength; to whom ſuch as wait upon the Lord, ſtand here oppoſed. They ſhall faint, but theſe ſhall renew their ſtrength.

Art thou then one that waiteſt and dependeſt upon an All-ſufficient God, in the ſenſe of thine own weakneſs? This Promiſe then is for thee.

4. You may furniſh your ſelves at pleaſure, with Examples of the mighty Power of God reſting upon ſuch as you are.

Thomas Drowry the poor blind Boy, whoſe ſtory you have *Part*, 1. *Page* 77. What a preſence of ſpirit was with him, when examined by the *Chancellor*!

Eulalia a Virgin, of about twelve years of age, ſee how ſhe was acted above thoſe years, yea, above the power of nature! *Part* 1. *Page* 81. Tender Women, yea Children, are above themſelves, when aſſiſted by a ſtrong God.

And thus you have the uſe of all theſe Examples, and ſome help offered you by a weak hand, in your preſent and moſt important work.

The Lord carry home all with Power upon your hearts, that (if God call you to ſuffer for him) you may ſay as *Paul* did, *I am now ready to be offered up, and the time of my departure is at hand.*

hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth there is laid up for me a Crown of Righteouſneſs, which God the righteous Judge ſhall give me at that day; and not to me onely, but to them alſo which love his Appearing, 2 Tim. 4. 6.

FINIS.